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The Outlook

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The Marquis di Rudini

The New Italian Premier

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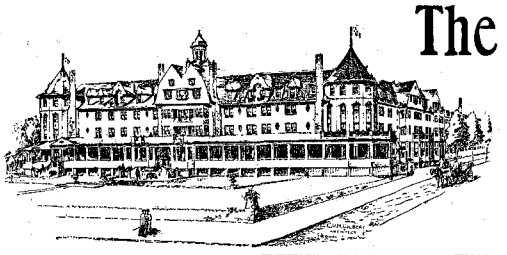

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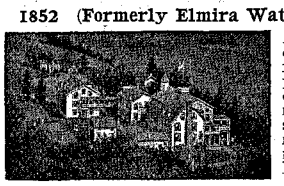

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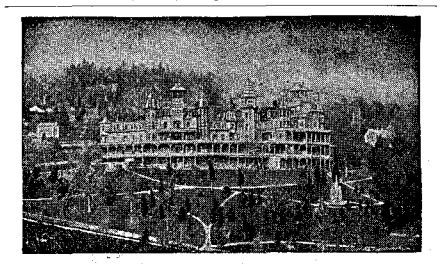

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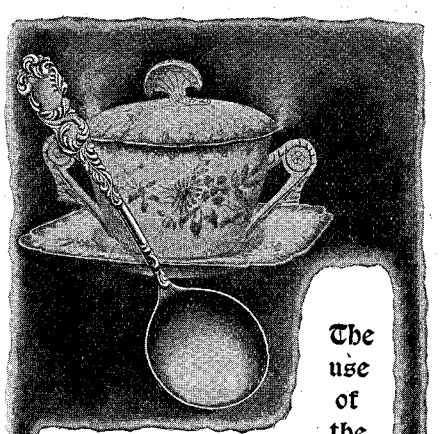

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The Outlook

A·Family·Paper

Volume 53 Saturday, 11 April, 1896 Number 15

NEITHER the diplomatic nor the military situation abroad has greatly changed during the past week. The English Parliament is taking the customary Easter recess, and vague rumors are taking the place of Parliamentary discussion and Ministerial declaration. The situation in Matabeleland is still serious, but no great damage has yet been done. Telegraph wires have been cut, settlers and guards have been driven into town, but so far the Cape Town authorities have been left to themselves to deal with the situation. No troops have been forwarded from England, and there is as yet no definite talk of sending troops. The Transvaal is unquestionably putting itself in a state of military preparation, and there seems to be no doubt that German influence is paramount with the Boers. In Egypt the dervishes have made two dashing attacks during the week, and in each instance have been repulsed with severe loss. It is reported that there are about 15,000 in the vicinity of Kassala, and the commander of the garrison in that town has applied for reinforcements. Its situation is regarded as critical, and the news of its fall would not surprise military people in Europe. The city is strongly fortified, well provisioned and stored with ammunition, with a garrison of about 1,500 men. Dongola and Suakim are also centers of dervish activity. The English military expedition will not take the field until autumn. In domestic affairs attention centers on the educational bill which was introduced into Parliament a few hours before that body adjourned. The telegraphic reports have been too brief and too unsatisfactory to permit of a complete statement of its provisions, but it is evidently a very radical measure, which, if carried into effect, will revolutionize the present system of popular instruction in England by transferring the control of primary, secondary, and technical schools from the National Boards to County Councils and Municipal Boards. On the question of religious teaching it takes very broad ground, providing, if we understand it aright, that a reasonable number of parents, by united action, may secure whatever religious teaching they choose for their children in any school which receives grants from the public funds. If this provision means anything, it means that the members of the Established, the Nonconformist, and the Roman Catholic Churches can secure religious instruction in their own particular tenets in any school which they patronize in sufficient numbers. It is expected that the measure will arouse fierce antagonism and be bitterly contested.

❀

Another Ministerial crisis, which promises to be of the minor sort, developed in Paris during the past week. The Ministry has twice been bitterly attacked in the Senate and once defeated, the defeat being followed by a repetition of the former demand on the part of the Senate for the resignation of the Ministry. The Prime Minister, as before, denied the constitutional right of the Senate in the premises, and has been making a vigorous fight for the life of his Cabinet. His enemies are now trying to make the most of the Egyptian situation—to make it appear that England has in view the permanent occupation of Egypt or the further enlargement of her own dominions under cover of protecting the Lower Nile against the dervishes, and that the Ministry has failed to maintain a vigorous policy of protest and resistance on the part of France. In reply to criticisms of this kind in the Chamber of Deputies, M. Bourgeois pleaded the necessity of leaving the Government to deal for the moment with the diplomatic questions in Egypt, declaring that great embarrassment would result if the negotiations were made public at their present stage. He has also affirmed that the relations between France and Russia continue undisturbed. As a matter of fact, it looks as if the diplomatic changes which have so far been effected had not as yet shaken the two alliances into which Europe is divided—Russia and France on one side, Germany, Austria, and Italy on the other side, with England, in a way, as a silent partner. Apparently this general arrangement of the Great Powers remains undisturbed, with fuller freedom accorded to each Power to act for itself aside from the specific lines on which the two leagues have been formed.

❀

In Italy there is apparently a more rational view of the situation, and a growing desire to escape further complications in Upper Egypt. The new Premier, the Marquis di Rudini, whose portrait appears on the cover of The Outlook this week, is, like his predecessor, Signor Crispi, a Sicilian by birth, but he is a man of entirely different temperament. Crispi represents in an unusual degree the Sicilian type of character—vigorous, aggressive, domineering, and at times violent; while his successor, who comes of another social class, is reserved, self-controlled, dignified, and of a somewhat cold nature. His enemies call him irresolute. His friends declare that he has the hand of steel in the glove of velvet. He is in the prime of life, has been in politics for thirty-five years, and has already had experience in the position which he now holds. Ten years ago he made public a programme which included the abandonment of enterprises in Africa, an increase of army and naval forces, and economy and vigilance in finance. He is known also to favor the policy of allying Italy as closely as possible to England—a country which he is said to admire greatly. If he carries out his convictions, he will minimize activity in Africa, enforce economies, give special attention to the condition of affairs in Sicily and Sardinia, and follow more closely the lines of constitutional rule. This is unquestionably the general direction which the new Premier will take if he enforces his own policy in the country; what he will

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do in view of the various influences which will be brought to bear upon him remains to be seen.

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Cardinal Gibbons, Archbishop of Baltimore, Cardinal Logue, Primate of All Ireland, and Cardinal Vaughan, Archbishop of Westminster, have united in an appeal in behalf of a permanent tribunal of arbitration among English-speaking races. They urge the people in their respective countries "to co-operate in the formation of a public opinion which shall demand the establishment of a permanent tribunal of arbitration as a rational substitute among the English-speaking races for a resort to the bloody arbitrament of war." The establishment of such a tribunal and a common acceptance of general principles defining its jurisdiction would, they truly say, "create new guarantees for peace that could not fail to influence the whole of Christendom." "It would at least postpone the outbreak of hostilities until reason and common sense had formally pronounced their last word." Recognizing that this is a matter which must be settled by governments, but also recognizing that governments "are becoming more and more identified with the aspirations and molded by the desires of the people," to the people they address their appeal, basing it mainly "upon the well-known character and will of the Prince of Peace, the living Founder, the divine Head of Christendom, . . . who declared that love for the brotherhood is a second commandment like unto the first." Among all the influential voices which have been raised in favor of this great moral advance, the voices of these three eminent dignitaries must be regarded as perhaps the most influential. The appeal is brief, and it is to be hoped that the Roman Catholic clergy will generally read it to their congregations, or at least call attention to it.

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Bills for the restriction of immigration by an educational test have been favorably reported in both the Senate and the House of Representatives, and are said to stand a good chance of being enacted into law. The two measures differ from each other only in detail as to what relatives of present citizens may be permitted to enter without regard to the new qualification. The important clause in the House bill provides for the exclusion of "all male persons between sixteen and sixty years of age who cannot both read and write the English language, or some other language," and the Senate bill reads in substantially the same way. The measure is urged rather on the ground of protecting our citizenship than of protecting our labor. Both of these ends, however, are avowedly sought—the representatives of labor joining heartily in the general protest against illiterate immigration, on the ground that it is the last to adopt the American standard of living and the last to join in maintaining the American standard of wages. The object most generally sought, however, is a higher grade of citizens—or, rather, the prevention of a positively lower grade. All the advocates of exclusion point out that the bulk of our immigration comes more and more from undesirable strata of undesirable nationalities. The fact that this immigration largely settles in colonies of its own kind has made the country lose its old confidence in its ability to assimilate unlimited foreign elements. Fifteen years ago Mr. Beecher expressed the general feeling when, in discussing the possibility of America becoming foreign in its ideas and sentiments, he summed up his position in the aphorism: "The ox eats hay, but the ox does not turn into hay; the hay turns into ox." To-day such a statement of the case no longer commands assent. When we have communities in which a Bohemian woman can learn German, thinking it to be the language of the country (as happened in this city), it is evident that the digestion of the American ox is no longer equal to the task imposed upon it. Americans who care more for the nation's growth in civilization than for its growth in population can hardly help sympathizing with the proposed educational restriction of immigration.

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It is almost impossible so far to get any facts with regard to the situation in Cuba, although facts have been absolutely essential to any intelligent opinion. The country has not made up its mind on the question of what is the wise policy with regard to Cuba, and Congress has not attempted to reach any conclusion based on an actual survey of the situation, but has attempted to deal with the question from its supposed bearings on the fortunes of the political parties. An attempt was made to get at the facts by Mr. Murat Halstead, who visited Cuba as a representative of the New York "Journal," and who contributes to the columns of the April issue of the "Review of Reviews" a discussion of the Cuban question which is interesting, but which, when boiled down to the few facts which it contains, is found to be far more a matter of inference and general suggestion than of information. What Mr. Halstead has to say on the question as to whether there is a tangible insurgent government in Cuba is to the point. He says that the evidence of the existence of such a government in proper form for recognition is insufficient. "There has been a sort of fairy tale that somewhere in the swamps or in the mountains there is a village that is the seat of the Government of the Republic of Cuba—a President and Cabinet answering to their names—but I saw only one man who professed to have visited this center of authority, and I did not believe what he said." Nobody is able to locate this Government. It is always in a different province. It has no seaports and no governmental machinery. It is impossible to locate the Government for diplomatic purposes, and equally impossible for Spaniards to locate the insurgents. They are always in a new place. The real fact seems to be that what is going on in Cuba is a continuous skirmish by a considerable body of men who have no regular organization, who know the country, appear in large force one day, scatter and disappear for weeks together only to reappear at some other point, who are conducting an irregular predatory war and are likely to be able to keep it up possibly for years to come. On Monday the House of Representatives, by a vote of 245 to 27, adopted the conference report on Cuba; that is, it concurred in the Senate resolutions. These are in effect merely an expression of opinion on the part of Congress that a state of belligerency exists in Cuba, and that "the friendly offices of the United States should be offered by the President to the Spanish Government for the recognition of the independence of Cuba." The President is in no way bound to act on these resolutions, or, indeed, to take any notice of them; and the general belief prevails that the Department of State and the President are of opinion that a declaration of the existence of belligerency is not now warranted by the facts.

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The contest between Speaker Reed and log-rolling Representatives over the River and Harbor Appropriation Bill has ended in a victory for both. Speaker Reed has succeeded in reducing the nominal appropriation this year to less than $10,000,000; but the log-rolling representatives have succeeded in securing the authorization of contracts that will require future Congresses to appropriate about $40,000,000 more. Take, for example, the appropria

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tions for improving the Chicago River. Only $50,000 is given immediately for this purpose, and therefore charged to Mr. Reed's Congress; but the Secretary of War is authorized to make contracts aggregating $700,000 for the completion of the work, and the Chicago Congressmen can therefore show the local River Improvement Association that they have secured from the National Treasury the entire sum asked for. In a similar way the Hennepin Canal receives $25,000 to be charged to this year's Congress; but the Secretary of War is "authorized and directed" to enter into contracts to complete the "present project" which may require future Congresses to appropriate $5,710,000. And so the bill proceeds for other improvements—the contracts authorized for the Mississippi River exceeding by fifty per cent. the entire sum nominally appropriated this year. In this way Mr. Reed has demonstrated his ability to reduce the appropriations of the Nation, and innumerable Congressmen have demonstrated their ability to increase the appropriations to their localities. No one seems to suffer except taxpayers who realize that they are as much impoverished by every million dollars pledged for the future as by the same sums paid out openly at once.

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In National politics the interesting events of the week were the New Hampshire Republican Convention, the Rhode Island election (almost equally Republican), and Secretary Carlisle's letter respecting his candidacy for the Democratic Presidential nomination. The New Hampshire Convention was significant for two things. In the first place, a platform was adopted which a believer in either the free coinage of silver or the exclusive coinage of gold might accept with equal self-respect; and, in the second place, the Convention, instead of instructing its delegates to support Mr. Reed, recommended them to support either Mr. Reed or Mr. McKinley. Senator Chandler, in a letter to Senator Lodge, took upon himself the blame of the indorsement of Mr. McKinley, claiming that a brave fight on his own part would have defeated it. The Chairman of the Convention's Committee on Resolutions, however, in a reply to this letter, defends Mr. Chandler against his self-accusation of cowardice by denying the accuracy of his statements. In Rhode Island the Republican majority this year was even greater than last, though the license question brought most of the voters to the polls. Secretary Carlisle's letter regarding the Presidential nomination was in reply to an assurance of support he had received from the Chairman of the Democratic State Committee of Kentucky. In his letter Secretary Carlisle states that he will not enter the contest to secure the nomination, and urges that the matter of candidates be left in abeyance until the work of insuring he adoption of a "sound" platform is finished.

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On Monday of this week the advocates of woman suffrage in California formally opened their campaign for the adoption of the pending constitutional amendment at the election next November. The proposed amendment couples the granting of the suffrage to women with the provision that "no person who shall not be able to read the Constitution in the English language shall ever exercise the privilege of an elector in this State." In the election of 1894 California surprised the country—and indeed itself—by the overwhelming majority with which it indorsed a more conservative educational qualification, and no one fears that the woman suffrage clause is in any way jeopardized by the sweeping provision against the voting of illiterates and of immigrants who have not learned our language. The proposed amendment was submitted by a legislature which had rejected a bill giving women municipal suffrage, so that the favorable vote in the Legislature cannot be taken as even indicative of a popular majority among the people. Nevertheless, some of the advocates of the amendment claim that the popular vote will follow the same general lines as the vote in the Assembly. If so, the amendment would receive one-third of the Democratic vote, two-thirds of the Republican vote, and all of the Populist vote. The campaign among women for the adoption of the amendment has at its head Mrs. Cooper, the founder of the San Francisco kindergarten system, and Mrs. Sargent, the widow of ex-Senator Sargent. In every school district petitions have been circulated from house to house, in the expectation of securing over one hundred thousand signatures prior to the Republican State Convention, from which an indorsement of woman suffrage has been sought. During the next seven months a series of meetings is to be held from one end of the State to the other, at which prominent suffragists from other parts are to help in the campaign. The women of California should consider whether they wish to assume this duty; if so, they should add their names to the petitions; if not, they should do as the women of this State did a year ago, start counter-petitions. Silence will be taken, not for opposition, but for consent.

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In nearly every city in New York State the police have now received their instructions respecting the enforcement of the Raines Law, and the result is that Sunday closing is in an unexpected degree a reality. In some cities—notably Brooklyn—the instructions received from the legal officers are remarkably favorable to the liquor dealers, and open up ways of evading the law on the part of restaurants and hotels. If a restaurant may at all times sell liquor with meals, and "meals" may include any desired disproportion between solid and liquid ingredients, the restrictions imposed by the new law are meaningless. Fortunately, such obvious misinterpretations of the law are in a marked degree exceptional. In New York City, on Sunday last, according to the "Sun's" report, no liquor was to be had "at saloons, restaurants, or clubs." "A man could walk from the Battery to Yonkers, and cross every street from the East River to the North River, without finding a saloon open. In accordance with the provisions of the law, the saloon-keepers, almost without exception, had cleared their front windows of all obstructions and shades, and afforded a clear view of the interior of their saloons. The hotels were almost the only places where drinks could be had, and they adhered closely to the law, and served drinks only with meals." During the week there was pretty general enforcement of one provision whose enforcement was not expected. We refer to the prohibition of free lunches. All that the law contained on this subject was a single line forbidding saloon-keepers "to give away any food to be eaten on [their] premises." Some of the New York saloon-keepers promptly adopted the plan of selling beer for four cents and lunch for one cent, but the authorities decided that this evasion of the law was a violation. Though the matter is not yet settled by the courts, the free lunch has, for the time being at least, generally disappeared. It is said that certain saloon-keepers asked for the provision now complained of in order to rid themselves of the burdens of the free-lunch system, which no one of them could throw off until his competitors did the same. If such be the case, we trust that the law will prove strong enough to facilitate co-operative action, for there is no doubt that this system increases enormously the amount of saloon drinking. One down-town caterer is quoted in the New York "Tribune" as estimating that fifty thousand New Yorkers have depended

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on the free-lunch counters for their meals. When asked if these customers were not unprofitable, he said:

"In one way, yes; another, no. If they come in by themselves, a glass of beer is their limit. But these human fixtures have insinuating manners and a wide acquaintance. Some of the most famous politicians, known widely over the country, belong to this brigade, and they are very adroit in thrusting a popular topic in a bar-room that will please the head treater of the group, and thus they are assured of drinks, luncheon, and cigars."

That an institution which is nearly a quarter of a century old, and has seemed to become more and more firmly established, should be easily uprooted is not to be expected, but the measure of success already achieved indicates that a carefully drawn provision would prove effective.

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The apparent inability of one generation to learn anything from the experiments of previous generations is one of the most discouraging phenomena in human life. A society bearing the seductive title of "The Law and Order Society of New York City," but which does not in the publications we have received give the names of any generally well-known citizens as connected with it, has presented to the Legislature a bill for licensing houses of prostitution, to be known by the euphonious title of "District Inns." They are to be confined within certain designated districts, and three "Law and Order Commissioners" are to be appointed by the Governor, with a salary of $5,000 each, to issue licenses for such "District Inns," and to provide for the medical examination of the inmates. Six physicians are to receive $2,500 salary each, six inspectors $1,500 each, and a counsel a salary of $4,000. But for these financial provisions we should not be inclined to take this movement very seriously. Considering these promised salaries, the movement may require watching. Segregation of prostitutes in separate districts was tried in France in the thirteenth century, later in Spain, very recently in Rome, and in each case was abandoned as utterly futile. License has been tried with no better results. It was the method of ancient Greece, and the immorality in Corinth, Athens, Ephesus, under this system is one of the notorious facts of ancient history. It has been attempted, coupled with medical examination, in modern times, both abroad and in this country, and always with disastrous results. In Paris the attempt to intrust the supervision of such houses to a special commission has been abandoned and the whole subject has been turned over to the police. Inspection has not even prevented disease—the only ground on which this system is defended. Under this system the number of diseased women in Paris doubled in five years; and the official report of the authorities is that, despite inspection and license, "prostitution augments and that it becomes more dangerous to the public health." The most notable experiment of this sort in the United States was in St. Louis, 1870–74, at the end of which time the results showed such an increase of prostitution that the law permitting license was repealed by a vote of three to one in the Senate and ninety to one in the House. We hope that there will be in our Legislature some watchful eyes on the lookout for this measure, which should be entitled "An Act to create offices and give salaries for the promotion of immorality and disease in the city of New York."

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The New York School Reform Bill, the principal features of which have been set forth in these columns several times, passed the State Senate on Wednesday of last week by a good majority, and will undoubtedly pass the Assembly, since it has practically the solid Republican support. If there has been any doubt in the minds of thoughtful men and women about the wisdom of this measure, that doubt must have been removed by reading the speeches of Senators Cantor and Grady in opposition to its passage. These Tammany representatives were guilty of the most flagrant demagogism in their antagonism to the measure. Their only argument was that the ward trustees under the present system kept the schools in touch with the people, and that the sentiment behind the Reform Bill was exclusive and aristocratic. A cheaper exhibition of political charlatanry has rarely been seen, even in a State Legislature. It was of a piece with the attempt of Tammany Hall to pose as the poor man's friend, when, as a matter of fact, Tammany Hall has been the poor man's oppressor and robber for years; giving him dirty streets, bad schools, expensive government, and a corrupt police system, when the things which the poor man needs above everything else are economic government, clean streets, wholesome conditions, good schools, and an incorruptible police force. Messrs. Cantor and Grady are, however, beating the air in vain; for the illusion among the so-called poor people with regard to Tammany Hall is fast passing away, and the methods of that organization as a spoils machine are coming to be as clearly understood by the poor man as by men of other classes.

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Every step toward the betterment of the New York public-school system is a step taken by the friends of the poor man, as was pointed out in these columns last week, and the passage of this bill will be only the beginning of the inevitable reform which is coming in this city, and which all friends of education have so ardently longed for. The very character of the opposition to this bill—the bitterness, vituperation, and coarseness which characterized many of the speeches in opposition to it before the Senate Committee on Cities—affords a painful revelation of the kind of spirit which has grown up in certain circles in this city—the spirit which, in dense ignorance of the opinion of the whole country, is continually reiterating the falsehood that New York has a perfect school system; which treats as a matter of personal affront every attempt to criticise that system; which prompts teachers employed in our public schools to cry out in public meeting, in answer to criticisms, "You lie," or "You're a liar." An educational system which breeds such a spirit and which makes such manners possible is a system which needs a thorough revolution. There is nothing so tyrannous and brutal as a machine, and the machine element in the New York public-school management is bearing its fruits in an attitude of mind than which nothing could be further removed from the real educational feeling and spirit. It looks very much now not only as if the public schools of this city needed thorough overhauling, but as if many of their supporters needed a change of heart as well. As managed at present, our school system is not even provincial; it is parochial. Educators do not even discuss it, so general is the consensus of expert opinion with regard to it. The time for plain talking on this matter has come, and we earnestly hope that public-school reform in this city will not lack apostles as courageous and able as those who have already appeared in other renovations of our community life.

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Commissioner Booth-Tucker, the new Commander of the Salvation Army, has arrived in this country. Contemporaneously with his arrival there appeared in the New York "Independent" statements both from General Booth, of the Salvation Army, and from Commander and Mrs. Ballington Booth, of the Volunteers. Neither these documents nor the published declarations of Commissioner Booth-Tucker throw much light on the causes which have led to the schism. There are, indeed, two sentences, one

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in General Booth's paper, the other in Commander and Mrs. Booth's, which slightly tend to confirm the report which The Outlook has already made, that the split is due to the too autocratic method of the Salvation Army. General Booth says: "Just where men most revel in unlimited opportunity to carry out their plans, they most highly appreciate the devotion which leads the free to become the slaves of Christ and the servants of the poor." One may easily read between the lines of this sentence a defense of the Army organization and the Army spirit; as one may read a demand for greater flexibility in the following words of the Ballington Booths: "It is impossible to sit down and evolve or formulate great plans or to lay down cast-iron rules on which to advance to a successful future." We agree with what both the Ballington Booths and Commissioner Booth-Tucker have declared, namely, that there is plenty of room in this country for both organizations, and that there ought to be nothing but fraternal relations between the two. If the rank and file are possessed of the same spirit, there is no good reason why the Salvation Army and the Volunteers should not work in cordial fellowship, not in jealous rivalry. Brigadier Fielding, of Chicago, has resigned from the Salvation Army, which is said to be exceptionally strong in that city, to attach himself to the Volunteers—a fact which is deemed significant both because he is an Englishman and also because his course is supposed to indicate a considerable trend of feeling in the Army throughout the Northwest.

A New Life of Gladstone

The editors of The Outlook take pleasure in announcing that they have arranged with Mr. Justin McCarthy to write a Life of the Right Hon. William E. Gladstone, which will be published serially in the Magazine Numbers of The Outlook, beginning next autumn, and continuing through the ensuing year. The Life will be fully illustrated with many portraits and other pictures, and will be a prominent feature of The Outlook during 1897. Mr. McCarthy's residence for a number of years in the United States, acquainting him with public thought and popular institutions in America, his special studies for "The History of Our Own Times," which is recognized as the best popular account of the Victorian Age, his long service in Parliament—continuous since 1879—and his intimate relations with Mr. Gladstone, combine to make him the best of interpreters of Mr. Gladstone's career for American readers. Without attempting the impossible task of forestalling Mr. McCarthy's work, we may in a few sentences indicate the ground which leads us to our estimate of Mr. Gladstone's character, and our selection of his life as the most eminent illustration our age affords of Christian statesmanship.

We regard William Ewart Gladstone as the greatest European statesman of the present century. In so saying we do not forget Gambetta, who led France from chaos into republicanism, nor Bismarck, whose wise and invincible purpose united the before jealous German States into one German Empire, nor Cavour, who even more than Garibaldi deserves the ever honorable title of Liberator of Italy. In the singleness and earnestness of his purpose Gladstone has not been inferior to either of these his contemporaries; in complexity his problem exceeded that of either the French, the German, or the Italian statesman.

Dr. Elisha Mulford, by the felicitous phrase "The Republic of God," has happily expressed the modern faith, which we fully share, that the development of the Kingdom of Heaven and the growth of popular institutions are inextricably interwoven, if not absolutely identical. If space allowed, it would be interesting to trace in English history the growth of democracy inspired by religion, of popular sovereignty founded on the Sovereignty of God, from the days of Alfred the Great to those of Queen Victoria. In that growth the nation has freed itself from ecclesiastical control at home and abroad, has converted a Royal Council into a House of Commons, has established the right of the meanest citizen to a trial by his peers, has secured forever inviolate the right of free speech, free press, and free worship, has transferred executive authority from an irresponsible King to a responsible ministry, amenable to the people for every act and every neglect to act. Jesus Christ laid two foundation-stones of future society in the two principles given to his disciples: Call no man master; and He that would be greatest among you, let him be servant of all. It is because Great Britain has moved so steadily, so gradually, but also so surely toward the realization of these principles that she has attained her present imperial proportions. It is because Mr. Gladstone has been her pre-eminent leader in this forward movement during the past half-century that we count him the greatest of European statesmen.

The story of Mr. Gladstone's life is the history of European liberty during the years of his public service. The condemnation visited upon him by his critics is his glory. His political inconsistencies are those of a man who dares to grow. By tradition and temperament a conservative, he has been a liberal from principle, and his liberalism in principle has been wisely moderated by his temperamental conservatism. With that felicity of phraseology which distinguishes his unique eloquence, he has described the age in a single compact sentence as one characterized by "the gradual transfer of political power from groups and limited classes to the community, and the constant seething of the public mind in fermentation upon a vast mass of moral and social as well as merely political interests." In promoting this transfer Mr. Gladstone has been the most potent influence in Great Britain; to his moderation is largely due the fact that this transfer has been gradual, by evolution, not by revolution; in this fermentation of the public mind he has been kept calm by his profound Christian faith; in the resultant mists and fogs his mind has been kept clear by the pre-eminence which he has always given to moral over merely political considerations. In the transition age in which he has lived he has been an object of historical interest and of moral admiration on two continents. He is probably the most warmly beloved and the most hotly hated man of modern times—unless Bismarck rivals him. But there is this difference: feudalism loves Bismarck and democracy hates him; feudalism hates Gladstone and democracy loves him.

So far we have spoken of him only as a statesman and in his relations to his age and nation. But, in addition thereto, the singular contradictions of his nature make him the most noteworthy figure in modern English if not in all modern history. His mastery of minute details and his grasp of great principles, his philosophical temperament and his marvelously accurate memory, his executive and administrative skill and his persuasive eloquence, his gentleness and his courage, his self-depreciation and his authoritative leadership, his skill in affairs and his classical scholarship, his political sagacity and his theological learning, his intense and even narrow churchmanship and his catholic appreciation of all that is good and true in denominations not only different from but openly hostile to and jealous of his own, his uncompromising identification of himself with

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the conservative forms of Christian thought, and the admiration he has evoked in men of rationalistic temper and agnostic philosophy, make him the most interesting character study, as his career makes him the most interesting historical study, of our times. What he has done constitutes him a model for the study of statesmen; what he is, a model for the study of all men.

The Triumph of Civil Service Reform

"When once an object commends itself to the judgment and conscience of the American people," said Mr. George William Curtis in his first address as President of the National Civil Service Reform League in Newport, August 2, 1882, "parties may oppose as a bull may run at a locomotive. So much the worse for the bull." A more striking confirmation of this truth outside of the history of the Abolition movement cannot be found than in the figures regarding the extension of the classified service since the Administration of President Arthur which Mr. Proctor, President of the Federal Civil Service Commission, gave at a recent meeting of the Reform Club of Boston, and in the matter-of-course indifference with which has been received the statement from Washington that President Cleveland had decided to extend the operation of the Civil Service Law to the fourth-class postmasters.

Fifteen years ago an announcement of this kind would have elicited an uproar on the part of the spoilsmen and their sympathizers that would have signified an event of hardly less peril than the downfall of American institutions. In the very address from which we have quoted, Mr. Curtis makes a statement that represents most vividly the temper of the enemies of these institutions. Referring to the amendment to the appropriation bill introduced by Mr. Thomas Allen Jenckes, of Rhode Island, in the House of Representatives in 1871, establishing the Civil Service Commission, Mr. Curtis says: "So slight was the interest in the subject when he introduced it, and so limited was the general knowledge of it, that it was thought hardly worth while to denounce him. But the angry insolence of the spoils system that we behold, like the fierce roar of a monster driven to his den, shows its consciousness that the battle has begun in earnest. It has begun—the battle between the most dangerous abuses of administration and the patriotic good sense of the country." Again, he said, "When the enemy's yell is the music to which the soldier marches, he marches to victory."

How great and complete has been the victory foreseen by this courageous pioneer and champion of the cause of Civil Service Reform may be gathered from the statistics of Mr. Proctor, and the silence of the spoils "monster" over the proposed extension of the classified service. The number of positions put beyond the reach of the beast by the Civil Service Law was 14,000. To this number President Arthur added several hundred, amid the protests of political friends and enemies. During the first Administration of Mr. Cleveland, 7,259 more were added, amid similar protests. When President Harrison went out of office, 8,690 more were added. Although the clamor of the spoilsman had decreased somewhat, it was by no means silenced by the prospect of the ultimate triumph of the reform. It has, however, decreased greatly during President Cleveland's second Administration, hardly making any response to the 12,740 additions that he has thus far made, which increases the total number of places in the classified service to 56,000. Should he issue the executive order including the fourth-class postmasters, that would affect about 70,000 positions, and virtually extinguish the work of the spoilsman so far as the Federal service is concerned.

The only field that would then remain for the spoils "monster" would be the State and municipal service of the country. But even here his ravages have been considerably curtailed. In Mr. Carl Schurz's last address before the National Civil Service Reform League in Washington, December 12, 1895, will be found many facts of cheer to the faint-hearted. He calls especial attention to the establishment of the Civil Service Commission in Chicago, and the promising outlook in Maryland. Since his address a conspicuous victory for municipal reform has been the election of a Good Government Mayor in Rochester, N. Y., and his vigorous enforcement of the Civil Service Law, which had been treated with contempt by his predecessors. Another great victory for Civil Service Reform in this State comes in the decision of the Court of Appeals sustaining and defining the amendment to the Constitution which declares that "appointments and promotions in the civil service of the State, and of all the civil divisions thereof, including cities and villages, shall be made according to merit and fitness, to be ascertained so far as practicable by examinations, which, so far as practicable, shall be competitive." So energetically has the work of State and municipal Civil Service Reform been pushed during the past two or three years that the complete verification of the prophetic words to be found near the close of Mr. Curtis's address is in sight: "Gentlemen," he said, "there is no more doubt of the issue than there is of the justice of our cause."

After Easter!

The striking story of the revelation of Christ to the two disciples, with whom he fell in on the way to Emmaus, culminates in the return of the disciples to Jerusalem and their proclamation of the wonderful experience which had befallen them. To have such an experience is to feel the impulsion to share it with others, and the quality of the experiences of life may be tested by their promptings either to silence or to dissemination. The experiences which harden us and make us selfish are not those of which we care to talk. The experiences which uplift and enlarge and inspire us compel us to share them with others. An experience which prompts one to keep it to himself is, in most instances, narrowing and belittling; an experience which prompts the man whom it befalls to share it with others is generally an experience which strengthens and stimulates. The higher we ascend, the fainter become the signs of individual ownership, in the narrow sense of the word, and the weaker the desire to press and claim it. The higher one climbs the side of the mountain, the more indistinct becomes the division of fields between individual owners, the more unified and widespread becomes the landscape which no man controls. Christ can really appear to no one without imparting the desire and the necessity of sharing the vision with others. To really believe in the resurrection of the dead is to feel the impulsion of making others share in that faith. The impulse to divide an experience does not necessarily involve recounting the experience itself in all its details. Experiences are sometimes sacred; but the more sacred the experience the deeper the impulsion to share with others that spiritual richness which it brings with it. It may not always be necessary to put into any form of words the declaration of one's faith in a risen Christ; it ought not to be necessary for the man who holds that faith to put it in any form of words. It ought to shine through his life, in his motives, his spirit, his attitude to others, his general dealings with the things of time

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and sense. An immortal spirit does not look at life with the eyes of one who thinks he is to perish with the thing upon which he looks. Faith in immortality ought to make its way to the very roots of one's character, to reconstruct one's whole nature, to adjust one's whole attitude toward men and experience. It ought to be as impossible to conceal that faith as to cover the eye of the light which opens on the sea when nights are dark and storms are abroad. One cannot be sure that he has really seen Christ unless he is filled with the desire, like the disciples on the road to Emmaus, to go back to the town and make the great tidings known to others.

The Teacher in America

President G. Stanley Hall, of Clark University, presents a series of facts and inferences in the March number of the "Atlantic Monthly" illustrative of the position of the teacher in this country which ought to command the widest attention, because they bear so directly upon the educational problem, at all times a problem of the very highest importance. With a view of ascertaining the actual status of the teaching profession, the "Atlantic Monthly" has recently circulated among the public-school superintendents and teachers in every part of the country a series of inquiries with regard to the average number of pupils per teacher, the proportion of teachers who have changed their profession during the last ten years, the proportion of teachers over thirty-five years of age, the freedom of teachers from approach by political or other improper influences on appointment or removal, salaries of teachers, character of requirements for appointment, chances of promotion. Answers to these questions have been received from about sixteen hundred teachers and superintendents in all parts of the country; every State and Territory, except New Mexico and Oklahoma, being represented. The analysis of the replies is extremely suggestive.

It is demonstrated beyond question, in the first place, that the number of pupils per teacher is altogether too high for the good both of the teacher and the pupil. It is impossible for a young teacher to conduct recitations and at the same time keep from forty-five to fifty-eight children in order without a serious sacrifice of teaching force and nervous energy. The multiplication of numbers tends directly to the development of the mechanical side of school work. It appears, in the second place, that in New England thirty per cent., in the Middle States forty per cent., in the Southern States fifty per cent., and in the Western States sixty-five per cent. of teachers, so far as those who have replied to these inquiries are able to send statistics, have changed their profession within the last decade. It must be remembered in this connection that a great majority of the teachers are women, and that a great many women marry; but the proportion of change is still too great for helpful and efficient professional work. The facts indicate that teaching, instead of being regarded as a profession of the highest character and the most satisfactory rewards, is treated by a great number of teachers as a makeshift. Dr. Hall says that other statistics have shown that nearly one-third of the teachers in many sections of the country change their vocation every year. No more significant fact could be elicited respecting the estimation of the teaching profession in America.

In the matter of the teacher's tenure of position and protection from improper influences, the answers show a wide range of experience, varying in different States. So far as New England is concerned, Vermont, for instance, reports eight per cent. of teachers who have been approached by improper influence, and Connecticut forty per cent. In the Middle States, New Jersey reports nine per cent., and Pennsylvania fifty per cent. In the Southern States, Virginia reports twenty per cent., and Kentucky seventy per cent. In the Far Western States, Oregon reports forty per cent., and California sixty per cent. In the Middle Western States, Minnesota reports thirty-three per cent., and Kansas eighty per cent. The condition in Kentucky is suggested by the statement that "when Boards change politically, sweeping changes of teachers often follow;" and from Texas a teacher writes: "If your School Board is Democratic, the teachers are Democratic; if Baptist, they must be Baptists." Under the term "improper influences" are included politics, local or individual preferences and whims held by committees and trustees, personal favor and religious prejudices. A State Superintendent writes from Washington Territory: "We have practically no protection from political demagogues. This unfortunate condition is appalling in our Western country." We are brought face to face here with the most disastrous and demoralizing feature in connection with the public schools of the country. Nothing could be more unprofessional, unbusinesslike, and corrupting than so wide a play of improper motives in the appointment and removal of teachers. In this matter we need root-and-branch reconstruction. Anybody who has anything to do with school committees and local boards and school trustees, and who has observed the incompetency, the folly, and the foolish and uneducated notions which many of these officials bring to the discharge of their duties, has realized to the full the absurdity of the present system, or lack of system, in the matter of appointments and removals. For the highest efficiency the teacher ought to have absolute security during the faithful discharge of his or her duties. With regard to the question of compensation it is hardly necessary to say that the teachers of the country are overwhelmingly in favor of an increase of rates of payment; and the teachers are perfectly justified in this position. It has been shown that the average salary of the American teacher, counting fifty-two weeks to the year, is $5.67 per week for men teachers, and $4.67 for women teachers. In other words, the members of a profession requiring a high order of training and expert skill are paid at the average rate of $5 a week. And yet we wonder that our public schools do not do better work!

From this brief summary the scope and importance of Dr. Hall's article will be readily understood. The facts which he has brought together and the inferences which he draws ought to be laid before every intelligent man and woman in the country; for the educational question is really at the bottom of all other questions in a Republic. It is the question of primary importance. We shall never secure the highest educational efficiency in our schools until we have dignified the profession of teaching, and made it worth while for men and women of first-class abilities to make teaching a life-work. Three things are essential to this result: First, absolute separation of the management of schools and the appointment and removal of teachers from all political and personal influences. Security and permanency of tenure lie at the base of all successful professional work. Second, adequate payment of competent men and women for good work. Third, the certainty of recognition of ability and work by a regular system of promotions. As a rule, the teachers of this country are self-denying, hard-working, and underpaid. They are eager to do better. What they need is intelligent recognition, sound conditions of work, and the co-operation of the community.

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The Allotted Indian's Difficulties[1]

By Alice C. Fletcher

THE recognition of the Indian's right of occupancy of the soil by the English during Colonial times has been continued by our Government, and this policy has resulted in making the Indian's land the most important factor in his relations with the white race. But, while this land has been directly the source of wars and iniquities without number, it has also been indirectly the means of bringing the Indian before the public and keeping him there, until, in time, a philanthropic sentiment has been aroused in his behalf.

The Severalty Act of February 8, 1887, is the outcome in legal form of this sentiment, and marks a determination to extricate the Indian from his property complications, and to set him free as a man. By the act all Indians, men, women, and children, share equally in the division of the land inherited from their ancestors. The allotted Indian is also admitted to citizenship, with equal rights before the law in common with his white neighbors.

It is not the purpose of this paper to consider the difficulties arising from the closer contact of the Indian with the white settler, incident to the operation of this law; but rather to speak briefly of the effects of it upon the Indian personally, and the difficulty of bringing himself into intelligent acquiescence in its dispensations.

In a broad sense, the Severalty Act greatly disturbs the thoughtful Indian's mind and confuses his efforts.

In the first place, the idea of individual ownership of land is comparatively a new one. To be sure, the garden-plot belonged to the woman, but only while she cultivated it; any one could take it after that; but the dividing up of a territory into special holdings was to the untutored native as absurd a notion, to quote the Indian's simile to me, "as to lay individual claim to the air which all must breathe."

Then, the Severalty Act demands that the family should be established upon a basis entirely different from any the Indian has ever known. It makes the man the sole legal head of the family; the woman loses her name, her independent position, and somewhat of her individual control of her own property. This reversal of her position under tribal custom is unintelligible to the Indian. When I was trying to make clear the reasons for the legal unification of the husband and wife, I was more than once interrupted by the remark that our laws showed that "the white man had neither love nor respect for his women."

Again, in the matter of inheritance, it was a difficult point to elucidate why the heirs of an Indian (who, under tribal laws, would be his brothers and sisters) should be set aside, and the property of father or mother be equally divided among the children, ignoring the cleavage of the gens in the family. As I am writing this article, a letter comes to me from a Nez Percé Indian who considers himself defrauded because the property of a younger brother, who died leaving a wife and child, did not descend to him, as it would have done but for the interposition of this Act. So also, while allotting a certain tribe, I was obliged to give a practical illustration of the change of laws by restoring to a widow and her child the land and home and personal property from which she had been driven by her deceased husband's sister, the sister being his tribal heir.

One can readily see how the Severalty Act completely ruptures the structure of the tribe; but it is not so easy to perceive that social customs which lie beyond its direct reach are slow to give way, and that they form a barrier to progress difficult for the Indian to surmount.

To illustrate: Take a common case of a young Indian who is striving to get on in the new way. He has given up the tent for the little two-room cabin, he has enlarged his fields and gathered about him some chickens and a pig. His wife is doing her share to make the home not only comfortable, but attractive. She has hung a few pictures upon the walls, and stretched white curtains across the little windows; her table is neatly set, and the food is properly cooked and served. With economy and health, this young couple should be able to prosper. What is to prevent? If their home is situated near a market town, every relative who has a load of grain to sell will stop, expecting food for himself and horses; while other relatives, less thrifty, settle down upon the couple in a matter-of-course way for weeks at a time, until the young people are literally eaten out of house and home by their self-invited guests.

The unlimited hospitality which has been religiously inculcated in the tribe for centuries, and the obligations enforced by the gens, which demand that life and property shall be at the service of kindred, constitute grave obstacles, which, should an Indian attempt to thrust aside, to conserve his own property, he would become the butt of social ridicule and contempt; and yet he must do this if he would maintain himself in the inevitable new conditions now upon him.

To appreciate the mental overturning in this respect which must take place, we have only to remember that the old-time standard of a great man—aside from his valor or his qualities as a leader—was gauged by the number of gifts he had made. These constituted his "Count of Honor." A man's wealth consisted, not in the things he possessed, but in the record of what he had given away. This old conception of greatness not infrequently influences those Indians of to-day who are "far along" in the "white man's way," as I have many times seen, when, under an irresistible impulse, a man has given away, in a moment, property he has taken years to accumulate, only to realize later on the hard fact that not glory but poverty is his reward.

Another less pronounced obstacle to Indian advancement lies in the lingering authority of the old chiefs; for, capable of leadership as some of them may have been in the past, there are very few at the present time who are not obstructionists. Tribal custom did not permit the expression of an opinion on the part of a young man in the presence of a chief, or the initiation of any movement without his sanction, and these tenacious old prohibitions, still more or less operative, hold in check the progressive man.

The question has been asked, Why does he not break these bonds and, as a white man would do, leave his home and seek his fortune elsewhere? Setting aside the weakening influence which the Reservation system has had upon him, and the barrier of language, there has been nothing in his tribal training to develop the consciousness of individual power to create a place for himself outside the shelter of his gens and tribe. Added to this is his strong love for the land of his birth—a love that we, who are newcomers on this continent, with no distant heritage, cannot understand. Many Indians have died of homesickness when removed from their native scenes, every detail of which was indelible in their memory. I well recall the pathetic tone in which Yellow Bull, one of Chief Joseph's warriors, who was exiled to the Indian Territory, told me of his longing to see his native valley, for the grass in the land of his banishment was "of a different color." Then, also, the gaining of wealth—the chief incentive to the pioneer white man—does not appeal to the Indian. When he breaks away from the strong ties that bind him, it is under the pressure of necessity, or from a sense of duty, unsupported by enthusiasm or ambition.

Without characterizing the Indian's native religion, we must in justice remember that it was to him the only means by which he could supplement his own strength in action and find solace in sorrow and suffering. The suppression of his religious ceremonies has resulted in the

[1] See also "The Aboriginal Indian Life," by Miss Fletcher, in The Outlook for March 14.

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obliteration of all healthful amusement from the Indian's life (in my previous article I called attention to the close relation between a people's religious ceremonies and its diversions), for, with the discontinuance of tribal gatherings in celebration of the "Gift of the Corn," and in performance of many other old ceremonies, the song and dance and social festivities of the people have disappeared.

The barrenness of the Indian's existence in this transitional period of the passing away of the old and the establishing of the new social life can hardly be exaggerated. Toil and poverty are his lot. No public affairs demand his action, no familiar positions of honor stimulate his ambition; the barrier of language excludes him from acquaintance with the outside world and a share in its pursuits, as well as from the recreative delights of literature. It is not strange that, in the dreariness of life, many seek excitement in ways that lead to drunkenness and degradation. The health of the Indian's mind and body demands rational amusements, and the missionary who will bring him this boon will do a noble service. I do not forget all that the schools are accomplishing in this respect, with their games and music, of which the Indian is particularly fond; but those who are not in school, and especially the Christian Indians, stand in sore need of recreations.

Public sentiment seems to decide that all Indians must be farmers, because they have inherited land. This decision has not taken into account the diversity of natural gifts and the results of tribal training and custom. For ages the planting and care of crops has been a feminine vocation. I well remember one day, when in the tent of Sitting Bull, his saying to me: "Have pity on my women. We owe everything to our women in the past, but they have no future. Our young men can no longer hunt or be warriors, but, like white men, they must take up woman's work; for them there is a future; but as for women, robbed of their vocation, they lose their power and position in the tribe, and for them there is no future." The old chief dimly comprehended the complete recasting of all customary classifications of labor, which civilized life demands of the Indian. The indisposition of some to take up farming as a vocation cannot justly be ascribed to "laziness," but to a mental confusion of proprieties.

Indian men and women were not lazy in their aboriginal condition; had they been, they would not have survived to become a "problem" to us or to themselves.

While allotting the Nez Percé tribe, I often camped beside the trail which led from Lewiston to the mountains. Frequently I have been awakened, while the stars were still bright above my tent, by the singing of hymns and the voice of prayer. A party of Kamiah Indians, who had a contract for packing goods into the mines, was camped near by. There were both men and women, and they were at their morning devotions around the camp-fire. They had prepared their simple breakfast, and in a few more moments the camp would be broken, the ponies loaded, and the whole caravan in motion; the sound of their pleasant chatter and laughter dying away long before the first rays of the sun had broken the horizon line.

The cheerful alacrity of these Christian Indians in their hard work was in striking contrast to the noisy wrangling of their white competitors in the carrying trade, whose oaths and blows upon their wretched beasts were the first intimation of their proximity.

I could multiply instances in many tribes of unstinted industry, going to show that the Indian can and does accept in good faith a life of continuous labor along entirely new lines.

That thousands of men in the various tribes have taken up what was woman's work, and are to-day supporting their families by farming, speaks well for Indian independence of mind and the power of adaptability possessed by the race.

The Indian has given up his accustomed food, clothing, and habitations; his outdoor freedom and his old-time recreations; his language and the religion of his fathers; everything sacred and customary has been swept away, and there remains for him a life among strangers, who look askance at him, and accord him a scanty welcome in his own land, noting carefully all his failings. That he stands at all under his burdens is a wonder; that he staggers as he walks should not surprise us; that he falls often should not destroy our hope in him, or relax our efforts to help.

Vital Selection[1]

By Hamilton W. Mabie

No age has needed to learn the lesson of enrichment by growth, by development of what is germinal within us, and by selection of what is vitally related to us in the world about us, more than our own eager, restless, eclectic time, with its wide sympathies and its tireless curiosity, its tolerant temper, its measureless thirst for knowledge. The endeavor of too many men and women of this generation is, not to develop their own personality, but to absorb the knowledge of the whole world. They are anxious to place all religions on the same basis of authority, to harmonize on the instant the conclusions of all schools of thought, to drain all the sciences of their ultimate truths, to practice all the arts, and to gather about themselves the handicrafts of the entire globe. The result is an immense extension of intellectual interests and activities, and, in many cases, a fatal blighting of individuality. The note which such persons give forth in various forms of expression ceases to be clear, authoritative, and prophetic; it is muffled, indistinct, and non-resonant. It is made up of echoes.

It is not unusual in these days to hear men and women of intelligence use vocabularies made up entirely of generalized words—words of such vast and vague implication that not one phrase strikes fire, not one sentence bites into the mind. Everything is misty, uncertain, indefinite. A fog seems to envelop the entire field of thought. Through this fog impressive outlines sometimes loom portentous for the moment; but they dissolve and fade into nothingness the instant we begin to feel that we are coming into contact with reality. There is no reality in this kind of intellectual activity, as there is no conveyance of thought, no real expression of individual conviction or force in the utterances of those who succumb to this disintegrating method—a method which destroys originality and makes a genuine intellectual life impossible. A vocabulary is never effective, expressive, and authoritative unless it is vitally related to the person who uses it, is determined by his nature and grows out of his experience. It is a garment woven in the invisible chambers of a man's inmost life, not a mass of garments gathered at random in Algiers, Jerusalem, Athens, and Calcutta, and worn without reference to variation and difference of size, color, or design. In language, as in all forms of expression, freshness, force, and sincerity depend on the vital relation between the thought and the word. A vocabulary of generalized words has no more reality of relationship with the person who uses it than has the ugly idol he imports from India, or the Bayeux tapestry which he buys in Paris or London; it is a manner of speech which has been borrowed, and which has no significance, therefore, as a disclosure of temperament and character. It implies nothing in the way of intellectual quality or habit save a retentive memory. The arts furnish a conclusive illustration of the law of growth which in the natural world develops the perfect type, and in the world of man the creative mind. In art definiteness of thought and sureness of touch are the fixed conditions of success; everything turns on absolute clarity of vision and distinctness of execution. Confusion of inharmonious ideas and vagueness of treatment are fatal to originality or effectiveness. The method of setting forth the highest ideals of character, of beauty, or of thought is simple and unmistakable; it is through the perfection of the type. The beauty and power with which the general conception or the universal experience are set forth depend on the definiteness with which the individual type is realized. A literary artist of the third class who wished to express the passion of ambition would brood over the idea, and finally shape a character to illustrate it; and the result would be a derivative

[1] From *Essays on Nature and Culture.* (Dodd, Mead & Co., New York.)

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piece of work, in which the abstract idea, which properly belongs to philosophy, would be primary, and the concrete illustration, which is the distinctive creation of art, would be secondary. On the other hand, when a great artist like Shakespeare deals with the problem, he creates a marvelously distinct personality like Macbeth, so real, so individual, so instinct with life that in the very perfection of his flesh and blood, the reality of his relation to the world about him, he becomes forever after an incarnation of the passion which masters him. In the very narrowing of the general idea into the limits of a genuine, breathing human spirit its depth and reality are finally disclosed with almost overwhelming impressiveness. Vague generalizations have no power to inspire the artist; success in this highest and most permanent of all forms of expression depends on definite, clearly realized, strongly marked types; and the more perfect the type the wider and more complete the revelation of the general truth which is made through it.

This law governs not only in the world of art, but also in the world of mind and character. Original, creative persons do not attain power and influence by the method of aggregation, by adding knowledge to knowledge; they attain full self-unfolding by developing what is germinal within them along natural lines; they grow by the expansion which comes from appropriating that which vitally relates itself to them. The vocabulary of such persons is not made up of generalized words; it is in the highest degree specialized; it is so completely individualized that the stamp of ownership is visible on every sentence. The words are grasped close to the roots where they are most succulent and fresh. This is the secret of picturesque, vivid, first-hand style, which is never composite or derivative, but always simple, immediate, and intensely personal. It is the peculiar peril of this age that there are so many things to obscure the working of this law. The opportunities of study and travel are so great that the age tends to a fascinating but unproductive eclecticism in education, philosophy, and religion rather than to a high and fertile originality. Active minds, full of curiosity and eager to explore the round world in quest of the new, the fresh, and the unknown, waste and debilitate themselves by endeavoring to take into themselves that which is not related to them and which they cannot assimilate. They add to their knowledge, but they do not add to their power. Their minds are like many houses into which one goes at this end of the century, which are furnished from the scourings of the globe, but are without harmony or individuality of taste, order or ornament—private museums, filled with fragments and survivals of civilizations, odds and ends of the centuries. This, it need hardly be said, is not home-making; it is not the fruit of the art spirit; it is simply collecting, which is a very different matter.

The universal range of the mind, without definite aim, indiscriminate, omnivorous, excited, does not secure education, freedom, power, or originality. It is a vicious method, it results in a derivative instead of a creative life of the mind, and it involves a slow decay of individuality. Men and women who fall victims to this temptation to waste their force over a wide field, instead of intensifying it by concentration, become, at last, vague generalizations of the vital principle rather than clear, powerful, and commanding types. In their endeavor to grasp all, they forget that truth comes, not by searching, but by growing; that it cannot be gathered here and there by the tourist, but must be patiently absorbed and assimilated. The capacity for truth is exactly measured by the capacity to incorporate it into character. Beyond the limits of that capacity it is impossible to go, strive and struggle as we may. We can take in only that knowledge which is vitally related to us. We may go on indefinitely adding facts, knowledge, ideas, which are not related to us, but we are neither enriched by them, nor can we command them. They do not belong to us; they often encumber and smother us. In electing to be original and creative, to make any real contribution to life, or to secure the fullest development which life affords, one must elect to pass by a great deal of knowledge because it is impossible to absorb it. The tree, which lives by an infallible instinct, if such a phrase is permissible, takes out of the soil and the atmosphere those things which feed it, in quantities which it can absorb. In like manner, a human soul can take out of life only those elements which belong to it by reason of affinity with its type. It must leave other elements alone; they belong to other types of mind and character. One may be *either* an Oriental or an Occidental, but one cannot be *both* without a confusion of fundamental ideas which goes to the very bottom of one's nature; and yet this is precisely what a great many people are trying to be to-day. If one wishes to have a complete and rounded personality, and to avoid being a heterogeneous collection of unrelated and inharmonious parts, one must understand his own type and appropriate those things which are vitally related to it. The artist, the man who strives after perfection, is revealed, as Schiller says, quite as much by what he discards as by what he accepts. Rejection is quite as important as selection in a fully developed and productive life.

Prayer as an Offensive Weapon

By the Rev. H. L. Wayland, D.D.

It is well known that there was not between Manning and Newman that oneness which might have been expected between two great dignitaries of the Church which claims for itself, above all other bodies, the distinction of unity. The two were strangely unlike in character, and, while their intercourse was characterized by decorous courtesy, they at times, in the language of Dr. Fairbairn,[1] "fell into amenities of the feline order." If they had been worldly laymen, they would probably have had it out with each other—if gentlemen, with words; if costermongers, with fists; but, they being ecclesiastical dignitaries, it took the form of praying for each other. In declining the proposal of Manning for a conference in which all their differences might be explained away and replaced by oneness, Cardinal Newman wrote: "I propose to say seven Masses for your intention and for the difficulties and anxieties of your ecclesiastical duties." Cardinal Manning, not to be outdone in courteous severity, retorts: "I shall have great pleasure in saying one Mass every month for your intention during the coming year." (I presume that "for your intention" is a technical expression meaning "for your benefit.") All this illustrates the fact that cardinals and archbishops are but men, that the scarlet cap and the purple robe do not change the head or the heart which they cover.

Those who have had much experience of the differences of opinion prevailing among the good must have been struck with this noticeable fact, that where a secular antagonist calls you a fool, and prefaces the word with a very strong past participle, the good man, especially if he is a philanthropist, expresses the intensity of his detestation of you and your views by saying, "I will pray for you." He uses a certain inflection which cannot very well be expressed in type, which seems to say: "Every other expedient is exhausted; your criminal obstinacy and malevolence are beyond the reach of human remedy, and I must ask God to take hold of your case. I *hope* that he may be able to reach you, though the hope is hardly justified by wisdom or warranted by faith." When we consider the sentiments that are half veiled and half revealed by the expression, "I will pray for you," one can hardly wonder at the reply of a gentleman who, when some one said to him, "I will pray for you," replied, "It will be taking a great liberty if you do."

I was once present in a religious assembly (at least somewhat religious) when the subject of practical measures for the suppression of intemperance was under discussion. Some brethren, taking their lives in their hands, expressed a doubt as to whether a complete remedy was found in the advocacy of prohibition. A truly excellent brother thereupon took up his parable and offered prayer, asking to this effect: "O Lord, grant that all these brethren who are so fond of the saloon may have a saloon put right next to their

[1] "Contemporary Review," March.

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own doors, so that they can see how good it is." One felt disposed (after this effort to prejudice, if I may so speak, the Divine Mind) to rise to a question of privilege and to move that the other side be now heard in prayer.

I observed recently that a clergyman had prayed for the actors who were appearing in town, asking that they might no longer be engaged in demoralizing and ruining the youth of the place, but that they might be led to devote such talents as they possessed to better purposes. Thereupon one of the actors brought a suit against the clergyman for libel. The case was novel; I shall await with great interest the final judicial decision. May we consider that prayer, like the deliverances of the confessional, constitutes a privileged communication? It will be a somewhat dangerous precedent if it is judicially ruled that a man may say what he please about his neighbors if only he throw the accusation into the form of a prayer, and address his remarks ostensibly to the Divine Being. But then, on the other hand, the view might be taken that, if the person who prays is sincere and is a Christian, he has prefaced his petition with the prayer that God's will may be done, and if so, he is perhaps seeking that his prayer may not only be unanswered, but be turned back on itself and made a plea for the other side. Perhaps there is something to be said under this head in favor of the liturgical churches, where, although the hearer may interpret the prayer on the one side or on the other, yet he cannot very well prove anything that could be made a ground for a libel suit against the officiating clergyman, since emphasis and intonation and expression could hardly be brought into court.

Christ's Teachings on Social Topics

IX.—Christ's Standard of Values[1]

By Lyman Abbott

Is not the life more than meat, and the body than raiment?—Matthew vi., 25.

There is only one answer to that question. The life is more than meat, and the body is more than raiment. This, then, states Christ's standard of values. Things are made for men, not men for things; and success is to be measured by the development of character, not by the accumulation of wealth.

And yet, though this seems a self-evident proposition, it is practically denied, and has been from the foundation of the world. The old political economy, if it does not actually deny, at all events entirely ignores it. Political economy is the science of accumulating and distributing wealth. It concerns itself simply with wealth. It has nothing to do with the effect on men of the process of accumulating or distributing that wealth. "Political economy," says John Stuart Mill, "is concerned with man solely as a being who desires wealth, and who is capable of judging of the comparative efficacy of means to that end." Again, "Political economy considers mankind as occupied solely in acquiring and consuming wealth." And yet it is supposed that the study of political economy is the study which is to teach us the relations between labor and capital. Its standard of values is wholly material. That is the best system which accumulates wealth the best, or certainly the best system which accumulates and distributes wealth the best. What is its effect on individual men, whether it is making them wiser, better, happier, truer, nobler—that it has nothing to do with. Society is a machine, and the machine that grinds out the greatest material grist is, according to political economy, the best machine. If it does not affirm this, at all events this is the only aspect of life that it concerns itself with. And yet political economy is the science which is supposed to teach us the relations between labor and capital.

On this assumption of political economy, that man is solely occupied in accumulating wealth, our mercantile standards are based. Of course, here on a Sunday evening, under this great roof and during this sacred service, your measurements of life will be somewhat different, but to-morrow largely they will be mercantile measurements. The successful man is the man who has made wealth. The man who has lost wealth has failed. What is this but to say that the standards of life are material standards? The newspaper that can advertise that it has the largest circulation and takes in the greatest receipts for advertising and the greatest receipts for subscribers, and can have some affidavits to prove it, and some able and learned men to testify that they have examined the books and are satisfied that it is the case, flaunts its flag of great prosperity. It is not the question what the newspaper is doing to make men wiser or better or happier or more virtuous, but how much money it is making. That is the measure. Colleges are, to a considerable extent, measured in the same way. What is the college's endowment? How large are its buildings? How much money has it in its treasury? Even churches and ministers are measured by this yardstick. Is the church a rich church? Are all its pews rented? Does it pay a good price to its minister, and a good price to its choir? What is its financial standing? The Nation is tested in the same way. We are told with jubilation that in twenty-five years the wealth of America has increased from fourteen thousand millions to forty-four thousand millions, and these dollar-marks are given as the best evidence of the Nation's prosperity. And then details are given. We are told how many million dollars the agricultural products were. We are told that one-third of the gold output of the whole world comes from the United States. We are told that in ten years' time the United States built, on an average, sixteen thousand miles of railroad each year—enough to go two-thirds around the globe. We are told that private capital, without any proclamation, has built in a single year more miles of railroad than Russia is proposing to build in its famous railroad from the Siberian frontier to the Pacific coast. These facts—the amount of our corn crop and our cotton crop and our manufactured products and our railroad-building and the increase of our general wealth from fourteen thousand millions to forty-four thousand millions—are the tests and evidence of the greatness of our Nation. The tests are material tests.

Now, Christ says that is not the test. The test is character. The railroads, the shipping, the banks, the gold, the corn crop, the cotton crop, are for men, and the question is, What sort of men are you making? And that is the only question. More than that. Political economy defends itself in putting the material standard to the front, for, it is said, you must make money before you can spend it, and the first thing to do is to attain the material prosperity. When you have gotten your money, then you may build schools and churches, you may print newspapers and books, you may serve the spiritual and intellectual ends of mankind; but first get your money. Christ says, No, seek first the kingdom of God and his righteousness. Character comes first. When you have the character, when you have the men produced—men of integrity, men of uprightness, men of divine nature—then wealth will be added Man first, wealth afterwards, says Christ. Wealth first, then man, says political economy. Wealth the standard of value, says political economy. Man the standard of value, says Christ.

All things in life are to be measured by this standard. The life is more than meat. The body is more than raiment. By this you are to measure religion and religious institutions. That community is not the most religious which has the most splendid cathedrals, the most gorgeous ritual, the most beautiful music; it is that which has the best men. Not in Italy, with its splendid St. Peter's, not in Spain and France, with their magnificent cathedrals, centuries in building, in which nations you find the greatest proportion of illiteracy, but in Puritan New England, with its plain school-houses and its plain meeting-houses, in which in the olden time every man and woman and child could read, is the greatest and the best religious life.

By this you are to measure government. Not that is the greatest government which governs the best to-day, but that which by the very process of government is developing the best manhood for to-morrow. It may be that

[1] Sermon preached at Plymouth Church, Brooklyn, Sunday evening, February 16, 1896; reported stenographically by Henry Winans and revised by the author. For the previous sermons in this series and two sermons introductory to the series see The Outlook for January 4 and 18, February 1, 8, 15, 22, and 29, March 7 and 14, and April 4.

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Dublin is better governed than New York—was—I hope it is not worse governed than New York was—but that is not, after all, the vital question. Take two Irish brothers, one in Ireland, one in the United States, and then wait fifty years and compare the grandchildren. That is the measure of government. And the government that puts the vote into hands that do not know how to use it, and teaches them how to use it in the using, that is the better government of the two. For government is to be measured by the man it makes, not primarily by the government it offers to-day.

So all educational systems are to be measured by the product in character that comes from them. Men tell us that China has a public-school system older than the United States. Men tell us that Germany has a better public-school system than the United States; measured by scholarly standards perhaps it is; but, with all its faults, I will put the public-school system of the United States of America on one side, and the public-school system of Germany on the other, and, measured by the kind of character that comes out, stand by the American system. Men point to the defects of the American system and say the public-school system will not do—we must have church schools. I recognize the faults of the American public-school system, and I hope to see a higher moral standard and better moral instruction in them; but I will take them as they stand to-day, and will put the public-school system on the one side, and the parochial system of Italy, of France, of Great Britain, or of the Lutheran or Roman Catholic Church in our own land on the other side, and will stand by the State system, because it turns out the better men of the two. Religion, government, education, are to be measured by the men they produce.

So is the industrial system. You cannot apply one standard of value in the one case, and another standard of value in the other. The social and industrial system is to be measured, not by the wealth it produces, but by the men it produces; not by the abundance of the material things, but by the kind of men developed in the process. Man is the standard of value, not things. An industrial system, then, must produce good men and good women, or tend to produce them. If it does not, it fails, measured by Christ's standard.

This was the evil of slavery. It was not that sometimes men were ill-treated; it was not that the slaves were poorly housed and fed; it was not that they were not paid wages; it was this: their manhood was suppressed; there was no true home, no permanent and protected family, no permission of education, no hope for development, no real stimulant and inspiration to life in the higher and nobler forms of it. This was the curse of American slavery.

The modern industrial system, measured by this standard, is better than the systems which it has supplanted. It is far better than slavery. Let any man compare the American workingmen in the North and the slaves in the South, man for man, and answer which has produced the better manhood. It is better than feudalism. Let any man compare the independent workingmen of England to-day with the villeins and serfs of the England of the sixteenth century, and man for man the workingman of the England of to-day is better than the workingman of serfdom and feudalism.

The introduction of organization and the introduction of machinery have, on the whole, greatly improved the condition of the workingman. It is said that machinery has thrown men out of employment; it is said that machinery grinds them up and prevents them from developing manhood, and there is truth in that; nevertheless, on the whole, the introduction of machinery has improved the character as well as the condition of the workingmen. In illustration compare China, where all labor is without machinery, and the United States, where all labor is with machinery. In vain Carlyle and Ruskin call on us to turn about and march with our faces to the past and our backs to the future. The question is not whether the present system is better than feudalism, better than slavery, but whether it is perfect; whether there remains anything else to do; whether the present industrial system is producing the best men and the best women that a true industrial system could produce. No! it is not.

In the first place, our present industrial system is not giving steady and permanent employment to all willing laborers. Mr. Charles Booth, the London statistician, and one the value of whose reports on the condition of London is recognized by all scientific men, shows us that from ten to twenty per cent. of the population of London are living on the verge of starvation; willing to work, the large majority of them, but either finding only casual work, or finding none at all, and living on charity. This is the famous submerged tenth. No industrial system is turning out the right kind of men and women which leaves from ten to fifteen per cent. of the population of its greatest city without the opportunity to earn an honest livelihood. Cross the Channel to France. In Paris the conditions are not so bad, but in Paris they are prevented from going in the same direction with great rapidity only by governmental action providing work for the unemployed. Cross the ocean to America. The best-informed students of conditions of social life in New York and Brooklyn testify to us that there are hundreds, and oftentimes thousands, of men vainly seeking employment in these great cities. Strike out all the tramps who do not want to work and think they do, strike out the invalids who cannot work—strike those all out, still it remains true that in our great cities there are scores, hundreds, thousands, tens of thousands of men and women who would gladly earn their bread by the sweat of their brow and cannot do it. The opportunity is not afforded to them. In the year 1885 a careful statistician estimates that there were nearly a million willing workers out of employment in the United States, and the United States of America has been called the Eldorado of the workingmen. Commercial crises recur with frightful rapidity, taking money out of the pockets of capitalists and bread out of the mouths of children of workingmen. That is not a healthful state of society which makes such recurrences possible. Whether they are due to unjust taxation, to ill-advised labor organization, to spendthrift habits, to a poorly managed currency, to misdirection of energies, or to all combined, is not the question; the simple question now is this: Is that labor system perfect which makes it possible that hundreds and thousands of men should be thrust out of the possibility of earning a livelihood? "In the sweat of thy face thou shalt eat bread," said God. Then every man has a right to earn his daily bread in the sweat of his face; and there is enough to be done in providing God's children with the needed equipment for life, to give at least bread, shelter, and clothing to every one of God's children.

The second thing which the present industrial system not only does not do, but, as interpreted by many of its prophets and supporters, does not attempt to do, is to give a living wage to every wage-earner. The system out of which we are gradually emerging, the system of individualism, the system of the Manchester School, affirms that the capitalist shall hire labor in the cheapest market, and the laborer shall sell his labor in the highest market; in other words, that every man who hires labor is to pay as little for it as he can. Under that system the tendency is to a depression of wages. What is the result of this system where it has brought forth unhindered its full fruition? Ask Italy. Emigration was taking place from Italy, and the Italians were urged not to emigrate but to remain with their motherland and maintain the nation, and this was their answer:

> What do you mean by the nation? Do you refer to the most miserable of the inhabitants of the land? If so, we are indeed the nation. Look at our pale and emaciated faces, our bodies worn out with over-fatigue and insufficient food. We sow and reap corn, but never taste white bread; we cultivate the vine, but a drop of wine never touches our lips. We raise cattle, but never eat meat; we are covered with rags, we live in wretched hovels; in winter we suffer from the cold, and both winter and summer from the pangs of hunger. Can a land which does not provide its inhabitants, who are willing to work, with sufficient to live upon, be considered by them as a fatherland?

Ask the Continent of Europe:

> The mean mortality among the well-to-do is, at the utmost, one to sixty. Now, the population of Europe being a third of a

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thousand millions, the mortality, if all were fortunate, should not exceed five millions. It is three times five millions. What have we done with these ten millions of human beings killed before their time? If it be true that we have duties that we owe towards others, are we not responsible for the servitude, the cold, the hunger, the miseries of every sort, which doom the unfortunate to untimely deaths?

Cross the Channel and ask Great Britain. I quote from Francis A. Walker's "Wages Question" a description, quoted from English authority, of the condition of the agricultural laborer:

In the West of England [this a modern book] the laborer breakfasts on teakettle broth—hot water poured on bread and flavored with onions; dines on bread and hard cheese at 2d. a pound, with cider very washy and sour; and sups on potatoes or cabbage greased with a tiny bit of fat bacon. He seldom more than sees or smells butcher's meat. The cottages, as a rule, are not fit to house pigs in. Of 309 cottages at Ramsbottom, one of the best districts in Lancashire, 137 had but one bedroom each, the aggregate occupants being 777.

Come to this country. What have you here? Here, where the wages have been going up; here, where the rate of interest has been going down. In the latest statistics I can find, the average wages for five million two hundred thousand day-laborers was two hundred dollars a year—two-thirds of a dollar, sixty-six cents a day, to support a family on. In the manufacturing districts, including the skilled labor, three hundred and sixty-four dollars a year—a little over one dollar a day average. I impugn the doctrine of political economy that it is the duty of the employer to pay the lowest wages that he can, and I stand for the opposite doctrine that it is the duty of the employer to pay the largest wages that he can, as it is the duty of the employed to render the largest service that he can. Selfishness never will solve the labor problem. There is a certain product of labor: it is the duty of the man who is supervising the labor, and who controls the operation, to pay to the workingmen a fair and just proportion of that product. The average rate of wages is one of the elements that determines that fair and just proportion; but it is only one of the elements. We have not reached the Christian foundation of industry until we have come to recognize that it is ruinous to grind up men, women, and children in order to make cheap goods. What is a living wage I shall not undertake to discuss. It is at least enough to provide for food, shelter, and clothing. It ought to provide books, pictures, education. It ought to enable the man to earn the livelihood for his wife and his little children. And it is not enough to be wasted in drink and in gambling.

In the third place, an industrial system which meets Christ's standard, and which is producing men and good men, will either provide a system of industry which is itself educative, or will allow leisure time for the processes of education. When I have sometimes plead for what is called the eight-hour day, men have asked me, Do you work only eight hours? No, I work a good deal more than eight hours, so far as I can judge. I tried to figure it up the other day, and I should think my average was ten hours a day, and it sometimes comes to be eleven or twelve hours. But all my work is educative. The process of the industry itself is making me, or ought to be making me, a wiser, larger, better man. But when a man's whole employment in the factory is going through one or two technical motions of drudgery from morning till night, there is no education in it. He is but a hand, he is but a bit of machinery. He must find his education outside the factory; he does not find it within. There is a great difference between skilled labor and intelligent labor. The tendency of machinery is to make skilled labor; that is, men who make, but with consummate skill, one thing. It is not the tendency of a mechanical system of industry to make intelligent labor—that is, men capable of doing a great variety of things. In olden times, in England, the carpenter could build the whole house from foundation to roof; but the man who works in a planing-mill cannot do that, or, if he can, it is despite the system of industry, not because of it. Says Ruskin:

We have much studied and much perfected of late the great civilized invention of the division of labor; only we give it a false name. It is not, truly speaking, the labor that is divided, but the men—divided into the mere segments of men—broken into small fragments and crumbs of life; so that all the little piece of intelligence that is left in a man is not enough to make a pin, or a nail, but exhausts itself in making the point of a pin or the head of a nail. Now it is a good and desirable thing, truly, to make many pins in a day; but if we could only see with what crystal sand their points were polished—sand of human soul, much to be magnified before it can be discerned for what it is—we should think there might be some loss in it also. And the great cry that rises from all our manufacturing cities, louder than their furnace-blast, is all in very deed for this—that we manufacture everything there except men; we blanch cotton, and strengthen steel, and refine sugar, and shape pottery; but to brighten, to strengthen, to refine, or to form a single living spirit never enters into our estimate of advantages.

The remedy is not in going back to hand work. Seven men, we are told on good authority, can in agriculture, with the advantages of improved machinery, feed a thousand men. In the olden days of the hand labor it was as much as a man could do to feed his own family. He who feeds a thousand by the introduction of machinery is taking drudgery off mankind and putting it on to God. God is grinding our grist for us, God is turning our wheels for us, God is doing our drudgery for us, and the result of that ought to be such a concentration of labor in a few hours that the man whose labor is drudgery will have time outside his hours of toil for development of heart and brain. What chance for the development of manhood in the baker who works, or did a few years ago, sixteen hours out of the twenty-four? What chance for the development of manhood in the horse-car conductors who a very few years ago were working twelve and thirteen hours out of the twenty-four, and to-day more than ten hours? What chance for the development of manhood in the iron-workers of Pennsylvania who are working twelve hours in the day three hundred and sixty-five days in the year? I am not finding fault with the heads of the establishments. I do not know what the ironmaster can do. There must be two or three shifts, and he could not make three shifts profitable, his neighbors having but two. It is not the man I indict, but the system, which so sets the standard and pace of labor that the development of character is impossible. It is only this last fall that a reformer (Heaven save the mark!) testified before a legislative committee in New York City that he, the reformer, employed in his shop on one of the avenues of New York shop-girls whose regular hours were from seven till nine every day except Saturday, and Saturday they were from seven until midnight, and Sunday morning they had to come and spend half the day putting the shop in order! What chance is there in such a place as that to become a woman? Men say, with a shrug of the shoulders and sarcastic inflection, You want nine hours' wages for eight hours' work! The answer is that it is not true that a man will do more work in ten hours than nine, more in eleven hours than in ten, more in twelve hours than in eleven. On the contrary, as the hours of labor have decreased, both the quality and the quantity of work have increased. There is a limit, of course; and we do not know where that limit is; but experience indicates that the system which makes the best men makes the best goods.

Mr. William Mather, of the Salford Iron Works in England, employs twelve hundred hands—molders, smiths, tin-plate workers, turners, brass-founders, boiler-makers, etc. On the 20th of February, 1893, the hours for all employees were reduced from fifty-three to forty-eight. The day was divided into two spells, with a single break for lunch, instead of three, as heretofore. At the end of the year the firm compared the results with the average of the six years preceding it. "As regards quantity of production," says Mr. Mather, "there was actually a larger output in the trial year." This increase in the amount of work done, despite the shortening of hours, Mr. Mather attributed "solely to the unimpaired and cheerful energy of every man and boy throughout the day."

In Australia, where the eight-hour day has been formally and officially adopted, wealth has grown more rapidly than in any other country on the globe. I put these facts before you as a modern interpretation of Christ's declaration, "Seek ye first the kingdom of God and his righteousness,

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and all these things shall be added unto you." The best way to make good iron is to make good men. Irishmen were not made for railroads, but railroads were made for Irishmen; but the best way to make good railroads is to make good railroad-builders. Man first, wealth afterwards; and the larger the manhood, the greater the wealth. The reason why America is richer than any other country is because under its industrial system, with all its defects, men are made faster and men are made better than they are made in any other country on the globe.

There is one other condition of life. Home—sweet, bright, cheerful, happy home. And you cannot have a sweet, bright, cheerful, happy home when the children have to go to toil in the factory at six and eight years of age, as they did until legislation interfered to prevent; nor where the mother is taken from her nursing babe to add to the wages of the husband and the father; nor where the girls leave the mother to over-toil in the home that they may go to the shop and earn three dollars a week to buy gewgaws and jewelry and fancy things for themselves, and lower the wages of the girls who have no homes and are dependent on their own resources.

Did you ever think how difficult it would be to maintain home in some of the tenement-houses of New York and Brooklyn? I can think of nothing more extraordinarily irreligious than for a church to resist through all the courts up to the Court of Appeals a law requiring every tenement-house to have water on every floor for the sake of cleanliness. All honor to our fellow-townsman Mr. White, who has organized that society which has now invested over a quarter of a million in model tenements in this city, and who has proved that capital invested in model tenements may at the same time make a fair return to the capitalist and make possible a home for the decent poor.

I am very well aware that my theme to-night is not a popular one. We like to applaud ourselves and glorify our Nation. I like to do it, too, and I like to hear it done. I am proud of being an American. I glory in the nineteenth century. I have no wish to go back to the past. I do not believe that the condition of the workingman is that of a slave, or worse than that of a slave, or anything like that of a slave. I resent the exaggerations which I read sometimes from the mouths of demagogues and in newspapers that are demagogical. But I am sure that the one standard of value is man, and that, whether it be religious institutions or political institutions or educational institutions or industrial institutions, everything in life is to be measured by its effect on manhood, and that we shall not have reached an ideal industrial organization in Christendom until we have one which gives an opportunity to every honest worker to earn his livelihood by honest toil, which gives to every honest worker a wage adequate not only for material existence but for spiritual and intellectual development, until we have so reduced the hours of toil that out of the drudgery shall be redeemed hours for education, for development, for heart and home and brain, and until we shall have concentered our life on the home, and made the home the nursing-place of pure, honest, true hearts.

Mother's Work

By Mary F. Butts

If thy work be holding dimpled cheeks of babies to thy breast,
Fashioning small garments where the needle moves to inward tune,
Stitching dainty scallops for a little rounded wrist,
Or knitting a silk sheathing for feet as soft as rose-leaves,
Count thyself a sister of the gentle Judean woman,
Mother of a Saviour. How knowest thou the outcome
Of this beauteous bud of home? With thee lies the unfolding.

Make thy garden fragrant with tender self-denying.
With love purged pure by prayer, woo the opening blossom.
Thine a holy business set thee by the Father;
All its pains rewarded by gifts of honeyed kisses,
And angel looks that babies bring from heaven,
Claspings of soft arms, and murmurings of lovers
Innocent as birds in the dewy boughs of Maytime.

The Single-Tax Campaign in Delaware

By Priscilla Leonard

The single-tax campaign in Delaware at the present time is certainly an aggressive one. What with tents and stereopticons, a weekly newspaper, a regiment of uniformed propagandists tramping unweariedly through the little State, and haranguing the gaping agriculturist wherever he can be induced to listen; what with money pouring in from the single-taxers of every State in the Union, from Maine to Texas; what with orations from Henry George, Father McGlynn, and "Jerry" Simpson, to say nothing of numberless lesser lights; what with cart-loads of tracts and over a score of single-tax "clubs" through the State, each a center of light to lighten the darkness of Delaware ignorance—surely, with all these agencies of the new gospel at work, it will be the Diamond State's own fault if she is not converted and sitting at the feet of these modern apostles by the time the next Legislature meets, on the first day of 1897.

The single-tax doctrine has the merit of being exquisitely simple. Here is its main proposition, as expressed in its own newspaper, "Justice," published weekly in Wilmington: "In round numbers, about $1,300,000 is raised in Delaware by the present system of taxation. The United States census gives the total valuation of Delaware real estate as $129,182,087. As a rule, it has been found that land values are about equal to the value of the improvements, and therefore Delaware land values amount to about $65,000,000. A tax of two per cent. on the land values of Delaware would, therefore, raise $1,300,000, which is almost exactly the amount raised under the present system."

The clear argument is, therefore: "Accept our plan, which wipes out all these different and cumbersome taxes. Let banks, railroads, and liquor men go free, and the owner of land alone be the tax-bearer of the community. The experiment has never been tried; but it is sure to succeed, and will certainly bring the millennium. You are a small State, so it won't hurt you so much, anyway, if it shouldn't work out right. We don't own land in your State; we have no interest in this matter; we are sincere and disinterested apostles from outside, and so you can trust us to know your own needs better than you do yourselves. Come now; at the election next November give us full control; that is all we ask for. You are going to elect a Governor, all the elective officers, half the Senators, and all the Representatives—very well, give all these to us, and then we can show you our theory in practice, for the first time, at your sole expense. To be sure, we will have to upset everything in order to begin, but think of the beautiful object-lesson you will be to all the other States before we are through with you!"

In response to this enticing invitation Delaware really says very little, and appears to be concealing her feelings, if we may trust one of the New Jersey leaders of the movement, who says: "The Society for the Suppression of the Truth exists in Delaware, and has upon its roll of membership the leading newspapers, clergymen, and privileged classes, whose plan of operation is to maintain a dignified conspiracy of silence." The leading newspapers have said something, though, for one of them remarked lately that "the single-taxers promise too much—continuous work, increase of wages every day or two, no taxes, no hard times, no idle moments," and that such a "wonderful and mysterious cure-all" is foreign to the previous experience of political economists. The politicians, big and little, are also most unkindly indifferent. They say that the class which accepts such theories is not a numerous one in Delaware, and that it is not worth while to take the movement seriously.

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There is, as the list of taxes shows, no State tax on land, and the farmers, their representatives say, do not want one. Yet the single-taxers are not discouraged; as long as the money comes in, they are willing to keep up the liberal education which Delaware needs all the more for being indifferent to it.

All winter long, in the Wilmington Opera-House, they have had Sunday evening meetings, each addressed by some noted speaker—Henry George, Father McGlynn, Thomas Shearman, Bolton Hall, Ernest Crosby, "Jerry" Simpson, Congressman Maguire, of California, etc. At first there was a question as to whether such meetings might not be considered a desecration of the Sabbath, and the City Solicitor and the Chief of Police attended the first one, which gave it a tremendous advertisement. But as the single tax announced itself, in answer, as a great religious movement, the authorities concluded to leave it alone, and the meetings have been unmolested. The spring campaign promises to open well, with several new and interesting features. On April 2—Jefferson Day—the Philadelphia single-taxers always give a large dinner in celebration of the occasion, and this year they will give their dinner in Delaware. As soon as mild weather comes twenty-five men will start on the southern boundary-line of the State, about a mile apart from each other, and march north, distributing literature and holding a meeting each night. They will travel thus in a line across the State, covering it all (this is the advantage of having a small commonwealth to work upon), and will walk about ten miles a day, thus exploring Delaware in every part in about two weeks. The party platform is being prepared, which abolishes all taxes save the one, retaining, however, a poll-tax of one cent!

Delaware was chosen as a field largely in view of the fact that she has nothing in her State Constitution forbidding the adoption of any tax vagary that her Legislature chooses to indulge in. There seems to be no reason at all why she should not legislate the single tax into existence if she likes it; but then, on the other hand, there is no reason at all why she should do it, unless she wants to; and her indifference is disheartening. If the single-taxers could only rouse a determined opposition, all might yet be well, for we all know that in politics, as in love, "it is best to commence with a little aversion." At present, though they are making a gallant and most picturesque attack, and there is much beating of drums and proclamation of coming victories, the unprejudiced observer cannot see that the intrenchments of the enemy are in any real danger.

Children's Literature

By Martha S. Holden

In selecting books for children one is often bewildered by the immense number now published. Within certain limits a child's preference may be indulged, but never to the extent of confining him to one class of books, or of making him narrow or one-sided. There is danger of this unless the books selected cover several different subjects.

But there are certain general principles which should guide us in this matter. First of all, the books should be true; that is, they must contain no false statements, nothing which the child must unlearn. They must also be sound and healthy from a moral point of view. A single false statement will impress itself upon the mind of a child with the same fatal ease which attends the formation of a bad habit, and many mothers can testify to the delightful and attractive aspect of a bright *bad* boy.

Nothing but absolutely correct English should be tolerated. If children heard nothing but correct language, and read nothing else, we should never have seen the extraordinary examinations of which college professors complain so much and so justly; and when children come to the study of language they would find it a constant delight instead of the dull and mortifying grind it now appears. The dialogue is the only form in which errors in grammar and forms of expression may be permitted. But the wisdom of even such use in books for young children may be questioned.

There has been much discussion as to the value of fairy stories, and there seems to be a strong feeling in favor of such literature. Now and then we hear of a child who does not care for such books; but most children delight in them, and for the reason that imagination plays a large part in their lives. Any one who lives with children cannot fail to notice this. In a company of mothers, not long ago, this subject was mentioned, and all agreed that their children lived far more in a world of imagination than in real life, with a single exception. This mother was sure that her child, a little girl of four years of age, had no such experiences as the other mothers had related, and that she was a very matter-of-fact little girl. A few questions brought out the fact that this little girl often had the care (self-assumed) of an imaginary very naughty baby. The inventive genius on the part of the baby, and the unique methods of discipline on the part of the little girl mother, made this child no exception in the matter of imagination.

The childhood of the race and of the individual alike delight in the marvelous. A very little time spent in the nursery will convince one of the wisdom of allowing the imagination free play in books. Of course the grotesque should never become coarse or vulgar, and nothing which would tend to make children cruel or careless of suffering should be permitted. In considering the effect upon children of such stories as "Jack and the Bean-stalk," and similar tales, one must bear in mind the fact that children almost never interpret them literally. For instance, in the story mentioned, Jack's success is founded upon a direct act of disobedience to his mother; if, in the mind of the child, the relation between Jack and his mother were the same as the relation of the child to his mother, this story would be very objectionable. But no such idea is present to the child; if he thinks of the mother at all, it is in no way as resembling his own mother, and worthy of love and obedience. The mother in the story is simply an obstacle in Jack's way, and passes out of the mind as soon as the obstacle is conquered.

The element of pathos, so common in many of these stories, is very objectionable. The sensitive, tender, trusting heart of a little child is needlessly wounded and harrowed by the pathetic ending of many stories, otherwise charming. Mothers are well aware of the dreadful dreams that follow the reading of such stories, also the terror of darkness. There is also the danger that the child may brood over such things alone and suffer much, when suffering is of no avail and might be avoided.

There is a wide field of this literature not open to this objection. Indeed, we are only just beginning to avail ourselves of the best sources. Much of ancient classic literature has already been put into form for the use of children, with excellent results. That this has not been done to a greater extent with both ancient and modern classics is due to the idea that children must "understand" what they read, or what is read to them. Experience proves that children delight in the mere sound of the words, and will spend hours over literature of which it would be impossible for them to give an intellectual explanation. The value of such literature is very great. It furnishes a literary atmosphere which of itself is fatal to all inferior work. It creates and fosters correct literary taste, and has its effect upon the character of the child as well. Mr. Scudder has called attention to the way in which we "have been afraid of the deep sea of inspiration, and hugged the shore only to be wrecked on the rock of understanding."

A very pronounced characteristic in children, and one often overlooked, is their keen sense of humor. Very small children often manifest this, and it might easily be cultivated by reading. It is impossible to realize how important a factor this is unless one observes children carefully. When such a source of pleasure belongs to a child by birthright, it is a pity not to cultivate and guide it.

But there is a class of children's stories which, unfortunately, has a wide circulation, although less in favor now

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than in former years. The hero is usually a small boy whom fortune seems to have singled out for anything but favor. The story places him in a home where he is very unkindly treated, but he always does what is right, even at great cost to himself. Each separate hardship is soon followed by an accidental piece of extreme good fortune, or, if the hardships are prolonged, the ultimate good is only greater. The whole story is founded upon the principle of physical rewards and punishments, and the motive for right conduct becomes the hope of reward or the fear of punishment—an entirely false motive to hold up for admiration and imitation. Such books have a most unfortunate influence upon children, and should always be avoided. This is not condemning a moral purpose in a book; but in books, as elsewhere, the best moral teaching is indirect. Moral precepts for a child's guidance in circumstances which may possibly arise are always a mistake. If they are regarded at all, it is simply with ridicule. A far better way is to surround the child with a healthy moral atmosphere, both in his books and his life, and deal with each fault as it arises. Experience proves to children as well as adults that the "way of the transgressor is hard." A child is much better fitted to resist temptation if his moral training has been indirect and unconscious than if he has been given a set of "moralisms" for use in a possible emergency. Physicians tell us that the only thing that will surely kill the germs of consumption is pure air. A patient, instead of being treated with this or that drug, is placed where the air is absolutely pure, and the disease is conquered. So, if a child lives in a moral atmosphere, he will have a means of resisting temptation far more salutary and effective than any moral code which he may have learned.

To-day, when so many books are published, there is danger that we fail to read any book well. A great number of books carelessly read will never furnish food for mental growth or give one any sense of the value of books. Books should be our friends, and we should often return to them. This is possible only with comparatively few, and those few carefully and frequently read.

Nest-Building Fishes

By Charles Frederick Holder

While the habits and ways of birds have been carefully studied and described, those of the fishes—the birds of the sea—have received little attention. The resemblance between the birds and the fishes is very marked. The latter are as richly colored as the birds. Especially the tropical forms vie with the brilliant parrots and birds of paradise in the variety and splendors of their colors. I have seen fishes that even flashed the colors of an emerald.

The fishes live in an atmosphere of their own, and have many interesting ways and habits. Many possess the home instinct, and in the tropics I have found the same fishes about an old wreck month after month.

Certain fishes may well be compared to birds in their methods of nest-building. Thus many of the gulls form a simple depression in the sand; the trout and salmon do the same, the nest being a furrow. The oriole builds a pendulous structure, interwoven in a marvelous manner; and the little fish *Antennarias* builds a nest of sargassum or gulf-weed, binds it together with bands of a glutinous secretion, and deposits its eggs on the branches. I have frequently found these nests in the floating weed of the tropics, some as large as a Dutch cheese, others not larger than the closed hand.

The little fish is always found near the nest, lying on the surface of the weed, often on the nest, its grotesque fins waving partly out of water. So remarkable is the protective resemblance of these fishes that it is almost impossible to distinguish them from the sargassum, and I have had them directly under my eye without distinguishing them from their surroundings.

In building the nest the fish drags the bits of weed together, which are supported at the surface by little buoys, then passes around it, rubbing its abdomen against the mass, taking from a special pore a glutinous thread that hardens in the water and securely holds the nest together.

Not only does the fish resemble the weed, but its very shape has a protective resemblance, singular barbels of flesh bedecking it here and there, while even the peculiar white incrustations upon the fronds of weed are imitated in the delicate patches of color on the mimic.

The common stickleback builds a nest as complicated as that of many birds, and the various species have as many tastes and fancies in their architecture. When the building season begins, the little fishes assume a brilliant nuptial garb of pink. The male—for it is he who builds the nest—now selects bits of soft material which constitute the timber of the nest. These are woven in and out and fastened together by a mucous secretion taken from a pore, and the fish can be seen rubbing himself against the material. Finally, when the mass assumes an oval shape as large, perhaps, as an egg, the fish bores through it like a bobbin, making an opening that extends through the nest. Into this the female is driven and the eggs deposited, and in a short time a filmy cloud of little fishes will be seen, which are zealously guarded until they are large enough to care for themselves.

Once, while rowing in one of the little secluded bays of the St. Lawrence River, my boat suddenly grounded on a heap of small stones which rose to a height of three or four feet. I supposed at first that it was a coal-dump from some steam-launch. The heap presented a singular appearance, rising directly from the bottom, with no stones in its immediate vicinity. Several other heaps were found in the bay, some representing an accumulated weight of over a ton.

These stone-heaps were the nests of a fish—*Bulimus*—which carries the stones, one by one, and drops them in a place selected until a stone-heap is the result. In this the eggs are deposited and the young find security. The nests are built by several fishes, and are the results of many seasons of work. One nest I observed reached so near the surface that it was frozen in with the surface-ice every winter. It was ten feet across at the base, at least four feet in height, and made up of thousands of stones which had been collected from far and near.

More wonderful than this, as a communal enterprise, is the nest of the lamprey eel. One observed in a New England river was from twenty to thirty feet in length and three or four feet in height, and presented a perfect curve against the stream. Dozens of lampreys were employed in its construction, and stones as large as half a brick were transported by the fish. Their method was to search upstream, and, when a stone was found, to fasten the sucker-like mouth upon it, and by a wriggling movement lift it from the bottom, when the current would bear them down to the nest, where it was dropped. The eggs were deposited among the stones, and the crevices of the stone fortress afforded the young protection until they were able to care for themselves. This nest was added to year after year, and ultimately became a menace to the navigation of small craft, and a monument to the constructive ability and energy of certain fishes.

The Dial of Time

By Clarence Hawkes

Two slender hands upon Time's dial-plate
Go creeping round, and mark the hours of man,
Unconscious of his momentary plan
In all the circling years of Time's estate;
Nor fast nor slow, nor pause for small or great,
An hour for Cæsar or Napoleon;
And so it was since first Time's march began.
The lover cries, "My soul, it cannot wait;"
The murderer, "That hour will bring my doom;"
The sick man sighs, "To-morrow and the tomb;"
While empires crumble like the cliffs to sand
Before the waves of years, and planets cold
Are clothed with life, and virgin spheres grow old
Beneath the dial balanced in God's hand.

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Books and Authors

The Whence and Whither of Man[1]

Among the many books which have recently appeared on the relations of science and religion, this by Professor John M. Tyler, of Amherst College, is one of the best. It is thoroughly strong and able, and in a perspicuous way presents the doctrine of evolution in its relation to man in his social, moral, and religious nature. It is just what it professes to be—"a brief history of the origin and development of man through conformity to environment." The plan is simple. It is a historical study. The position taken is that the only way in which we may know the "whither" of man is from a study of his origin. To the question, "Whence?" the author answers, as all evolutionists do, "Protoplasm." To the question, "Whither?" his reply is: "Everything points to a spiritual end in animal evolution. The line of development is from the predominantly material to the predominance of the non-material." Professor Tyler is both an ardent evolutionist and an evangelical Christian. The aim of his work is thoroughly constructive. Beginning with the protoplasm, he traces the development of life through the lower orders of being up to man. The chapters on "The History of Mental Development," "Natural Selection and Environment," "Conformity to Environment," and "Man" are all of intense interest. Evolution he finds to be as old as the Hindu philosophy, recognized in Greece, and taught even in our Scriptures. In the development of his argument Professor Tyler emphasizes many points worthy of special mention. For instance, he believes in the heredity of the moral and spiritual nature as distinctly as in that of the physical. One position which he takes reminds us of the great argument of Jonathan Edwards in his treatise on "The Will," and another of the strongest feature of Professor Drummond's late book. In speaking of the will he says: "Until I *care*, I shall never choose; the perception must rouse some feeling if it is to result in choice." In other words, the will is as the apparent good. Perception in itself is nothing; perception, to influence the will, must see something apparently desirable; which is only another way of stating Edwards's great dictum. He finds the rudimentary will even in the amœba, which selects or chooses its food from among grains of sand; and he shows how the will is stimulated by appetite—hunger is its first teacher. This is like Drummond's teaching concerning the origin of altruism.

The effect of fear on the will, and consequently on human development, is next traced. "The first animal which feared took a long step upward." Everything is shown to move toward the development of the moral and spiritual. "In order to progress, the higher vertebra had to subordinate everything to mental development; in order to become man it had to develop the rational intelligence; in order to become higher man, present man must subordinate everything to moral development." Elsewhere he shows that in order to become the highest man everything must be subordinated to spiritual development. One strong passage in the book is that in which he shows that man is not, and never can be, pure spirit. "Memory recalls past gratifications, and imagination paints vivid pictures of possible future enjoyment. Man remains a spiritual being only on condition that he resolutely and vigilantly purposes to be so. To lag behind in this spiritual path is death." In speaking of what man is sometime to be, he says that the body will become finer, fitted for nobler ends; intelligence will be developed; emotions will be refined; the man of the future will possess a strong will, guided by a keen intellect toward the highest aims clearly discerned. "The future man will be heroic and divine because he will live in an atmosphere of truth and right and God, and will be consciously inspired by these divine, omnipotent motives."

Of popular books on Evolution and its relation to social and religious problems, especially the latter, this of Professor Tyler seems to us conspicuously good. The style is somewhat peculiar, often too colloquial for literary beauty, and page after page contains an element of preaching not usually found in such works, which somewhat mars the excellence of the book if it is regarded as a simple treatise. Both defects are probably the result of the fact that the book is composed of lectures rather than essays. One feature we are glad to note. Professor Tyler is not a disciple of Weismann. He evidently believes in the transmissibility of acquired characteristics, as it seems to us every student of human life in its larger aspects must believe.

In short, it is our opinion that the Morse Lectures of 1895 will be found to be among the most helpful and timely of any which have yet been delivered on that foundation. They present just those aspects of the great subjects considered which many people desire to understand better; and the whole discussion is calm and evidently in the interest of truth rather than of tradition.

[1] *Morse Lectures, 1895.* By John M. Tyler, Professor of Biology in Amherst College. Charles Scribner's Sons, New York. $1.75.

The Preacher and His Place[1]

The Lyman Beecher Lectures on Preaching, delivered annually at Yale Divinity School, are looked for with interest and solicitude by a far larger constituency than can gather to hear them. Dr. Greer's volume ranks in some respects among the best of the series. It is serious, high-minded, genuine, sympathetic, generous, hearty, pervaded by a vital sense of present problems and present demands upon the minister, and marked by an earnest endeavor, not to solve these problems, but to give the auditors a vital sense of their existence, and of the equipment needed to meet them. Dr. Greer speaks first of "The Preacher and the Past," because the minister starts with a theological limitation. He is bound by forms of faith to which he must be loyal, and which in the minds of many curtail his freedom. In meeting this difficulty Dr. Greer argues that "theology is a progressive and constantly advancing science." "Life in Christ is limitless. Truth in Christ is boundless." "More and more will the truth of God in Jesus Christ be apprehended by man." "We cannot accept an ancient doctrinal symbol as final and exhaustive, but we need not therefore repudiate it, nor can we rightly read into it some modern meaning. If we can indorse and approve the purpose for which the confession was originally framed, with reference to the errors it was primarily intended to meet, then, however faulty the outward form, we can still use it and subscribe to it." This is a genuinely serviceable suggestion, and the illustrations make it more so. In dealing with "The Preacher and the Present," in the second lecture, Dr. Greer outlines the existing condition of society with reference to religion, and the interests that compete with the sermon and the preacher; he mentions the complaints, *e.g.*, that "the preacher preaches too much about yesterday and too little about to-day;" that "there is in the preaching too much other-worldliness and too little this-worldliness," coupled with the general conviction that nobody has anything credible to say about the future, anyway; then there is "the treatment of the poor by the prosperous, and the envy of the prosperous by the poor," and the general "habit of measuring everything by a materialistic standard, and the tendency to sink deeper and deeper into carnal ideals and standards and carnal practices." If the preacher is to get a hearing, he must have a message for the day, a message from God, made his own, experienced himself, and wrought into his own life. In this and in other lectures Dr. Greer lays great and just emphasis on the importance of personality. It seems, indeed, at times almost as though he did not recognize any higher kind or source of power in the minister, or for him, than this power of personality. The previous lectures on this foundation have, perhaps without exception, dwelt upon this as the chief and imperative demand of the ministry. Dr. Greer, if we mistake not, does not in terms mention it; that which is lacking in the printed page was very likely supplied, to a degree, by the tone and spirit of the living speaker. We have reason to think it was, but we cannot but wish that it were more distinctly present in the book. The book breathes so true and manly a spirit, it is so earnest and straightforward, one gets the impression of so wholesome a person in the lectures, that it seems almost invidious even to suggest this criticism. But these high qualities make us regret the missing elements only the more. In the following lectures, "The Preacher and Other Messages," "The Preacher and Preparing His Message," "The Preacher and the Parish," and "The Preacher Making the Most of Himself," we have the wise and thoughtful utterances of one who has mastered the art of doing things, and of setting other people to do them, and who by his own success and personality, even more than by his words, impresses on his hearers the truths which, with so much earnestness and wholesomeness, he has put into these lectures.

Biographical Sketches. Being Memorials of Arthur Penrhyn Stanley, Dean of Westminster, Henry Alford, Dean of Canterbury, Mrs. Duncan Stuart, etc. By Augustus J. C. Hare. (Dodd, Mead & Co., New York.) *Letters and Verses by Arthur Penrhyn Stanley, between the years 1828 and 1881.* Edited by Rowland E. Prothero, M.A. (Charles Scribner's Sons, New York.) We have not yet learned how to estimate the qualities of the late Dean Stanley. He has been reckoned a courtier, a heretic, an ecclesiastical dignitary, and a deep theologian. He was something of each of these except the last. The best literary work that he did was in the province of history. Here his imagination brilliantly illuminated the pages of his lectures on the Eastern Church and on the Jewish

[1] *The Preacher and His Place.* By the Rev. David H. Greer, D.D. Charles Scribner's Sons, New York. $1.50.

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Church. While these works will never be quoted as authority, they are more inspiring than any other we can at present recall. Archdeacon Hare was chagrined at not being assigned to write the life and edit the correspondence of Stanley. In his preface he freely expresses his disappointment. He is the cousin of the late Dean of Westminster, and had known Stanley intimately all his life. His memorial sketch is well written, and is abundantly illustrated with good portraits of the Stanleys and with pictures of Dean Stanley's several abodes. As a boy Arthur Stanley was delicate, shy (he continued all his life to be painfully diffident), and averse to exercise. At the age of eleven, if not earlier, he wrote verses and was thought to show promise of literary eminence. In strict truth it cannot be said that he afterwards fulfilled expectations in this respect. The verses in this volume do not rise above mediocrity, and the letters, while direct and clear, do not possess a literary flavor. With his temperament and tastes, Stanley would probably have fallen into the party of the Oriel Fathers had it not been for the bent given to his religious thought by Dr. Arnold while at Rugby. The few letters belonging to this period of Stanley's life at Oxford show how strongly he was attracted to the Oxford Movement. It has been stated with an emphasis that Stanley had no appreciation of natural scenery. This must have been in later years, for Mr. Hare relates how, when a boy he first saw the Pic du Midi, he was so overcome with emotion that he threw himself upon the ground in an agony of ecstasy, crying, "How can I bear it! How can I bear it!" Stanley was a Broad Churchman, and indeed in his latter years a very Broad Churchman—too broad, Mr. Hare frankly says, for a dean. The story is told that once at a dinner with Disraeli Stanley was inveighing against dogma. The astute Hebrew shook his curls and retorted, "No dogma, no dean." But Stanley was not the narrow latitudinarian that some have supposed, for it appears from these volumes that he offered the pulpit of the Abbey to Pusey, Liddon, and others of that theological stripe, as well as to Max Müller and the rationalists. It was the High Churchmen who declined the offer lest their orthodoxy might be compromised. Stanley's idea of the function of a national Church was that of comprehension. He thought that the Abbey ought to represent the theological thought of the whole English people, not of the Anglican Church alone. He was not simply an Erastian—he was too earnest for that. In this volume of letters will be found many that relate to his travels in Palestine, Egypt, and Greece. They are full of interest, and reveal the secret of the charm in his books built out of the material that he then gathered. Besides, his opportunities were exceptional. The letter about Dr. Arnold, taken together with Mr. Hare's biographical sketch of the Master of Rugby, gives us a new point of view from which to regard that great man, who did as much as (if not more than) Newman to shape contemporary English thought. Stanley, in his "Life and Letters of Dr. Arnold," did not overrate the character and work of this his teacher. In 1874 the Dean of Westminster was deputed to accompany the Duke of Edinburgh to St. Petersburg on the occasion of the Duke's marriage to the daughter of the Czar. The letters relating to that event are curious. They show how punctilious the Dean was, and how careful that the Queen should be kept informed of every detail. Other letters tell about Dean Stanley's visit to America, but it does not appear from them that the Dean formed many impressions. He liked Boston, and says that it reminded him of Geneva, the most civilized city in the world. He went to the Salem Centenary, and spoke, and enjoyed it. He preached for Phillips Brooks, and met pleasant people, but he does not indulge in these letters in a strain of philosophical nature upon America and the character of the American people. We have already said that Stanley's poetry in this book is unremarkable. It is almost entirely of a religious nature. It is not bad, it is simply uninteresting. The promise at the age of eleven of being a poet, the promise renewed in his prize poems, was not fulfilled. It is to be regretted that the compiler of this volume of letters felt himself constrained to use only such as did not turn upon religious controversies; these are the letters that the world would like to read, and thus know the whole mind of the author of "Christian Institutions." We cannot help concluding that these two books will modify a little the impression given by previous accounts of the late Dean Stanley.

Strikes and Social Problems. By J. Shield Nicholson, Professor of Political Economy in the University of Edinburgh. (Macmillan & Co., New York.) Professor Nicholson is one of the few economists who can write on many subjects and remain worth reading. The present volume is by no means the equal of that on "Money and Monetary Problems," which first obtained him his audience in this country, but it discusses in a way always vital and often profound many subjects of the first importance lying on the borderland between economics and politics. The first essay, entitled "Strikes and a Living Wage," is perhaps the most timely. Professor Nicholson recognizes that high wages tend to increase efficiency, and that the whole community may gain through the concession of living wages to the workman; but he points out the danger that a strike for what is called a living wage may, even if successful, be a strike for less work and diminished production. The essay brings out sharply—perhaps too sharply—what is often forgotten by ardent sympathizers with the struggles of the laboring classes—that the field within which strikes may increase labor's share of the product is a limited one. Strikes can no more prevent capital from yielding interest than they can prevent land from yielding rent. Unless the wages demanded leave some margin for capital, restricted or even suspended production is sure to result. The remaining essays are of course of very unequal merit. That on the "Living Capital of the United Kingdom" assumes that the pure interest on capital is indicated by the rate on stocks and bonds—which, like bank deposits, can be turned into cash at a moment's notice—instead of the normal rate on safe mortgages or real estate investments. That on "The Reality of Industrial Progress" assumes that the cottagers and paupers in 1685 spoken of by Gregory King, and referred to by Macaulay, were dependent on the well-to-do classes in the same way as the recipients of poor relief to-day. But these are minor matters. The essays, as a rule, are strong.

Inspiration: Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration, by W. Sanday, D.D., LL.D. Third edition, enlarged. (Longmans, Green & Co., New York.) The Bampton Lectures for 1893, in the final form given to them in this volume, present the latest results of the critical study of one of the foremost scholars of the time. Dr. Sanday happily combines a genuine student's hospitality to whatever lays claim to truth with a keen insight and a cautious judgment. It is not necessary to enter into a fresh review of this new edition, but simply to commend it anew as a work most valuable to those who wish to keep abreast of modern studies in the New Testament. A feature specially noteworthy is the "Chronological Table of Data for the History of the Canon," extending from the fifteenth century B.C. to near the end of the seventh century A.D. A full syllabus of contents and an index make the book very convenient for reference. As indicating Dr. Sanday's breadth of view, we note his remark that "in claiming for the Bible inspiration, we do not exclude the possibility of other lower or more partial degrees of inspiration in other literatures." His judgment of much premature criticism appears in his remark (upon the Acts) that "the sounder the critic, the fewer mistakes he seems to find;" and that "nothing really un-Pauline has been proved in any of the disputed Epistles." On the other hand, he shows that "at first freedom was the rule, scrupulous accuracy the exception, in propagating the text of the Gospels," and thinks it probable that in some cases the Evangelists have not reported Jesus precisely as he spoke. He strongly maintains the Johannine authorship of the Fourth Gospel, and places it about 90 B.C. He finds no support for the theory of inerrancy, but, on the other hand, regards the idea of inspiration which is reached by the inductive and critical process as being quite as satisfactory to the devout mind as the traditional, uncritical notions which it supplants.

Over the moorlands of England hovers a cloud of romance that the novelists are never likely to forget. It would not be easy to overstate the number of English novels that have somewhere in their course brought in Dartmoor. Americans hear of it most often through the newspapers, because of the convict prison situated within its confines. Years ago, in point of fact in 1848, the Rev. Samuel Rowe published an extensive account of the antiquities, the geography, the plants, the beasts, the birds, the fishes, and the general history of the forest of Dartmoor. This book has now long been out of print, and, indeed, is in some respects obsolete. The work has now in a large measure been rewritten, and published under the title *A Perambulation of the Antient and Royal Forest of Dartmoor, and the Venville Precincts, or a Topographical Survey of their Antiquities and Scenery*, by the late Samuel Rowe, M.A. Third edition, revised and corrected by J. Brooking Rowe, F.S.A., F.L.S. Illustrated from drawings by F. J. Widgery. Imported by G. P. Putnam's Sons, New York. It is in some ways a sumptuous book; the pictures are charming, and the paper and print all that could be desired. The author has not seen fit to alter entirely the antiquarian theories of the original edition, although in the preface he admits that those theories are no longer in vogue among scientific antiquarians. Likewise no pretense is made of writing a history of the moors about the river Dart. Nevertheless, the portly volume carries in its bosom a store of information interesting to the antiquarian, the historian, the naturalist, the tourist, and the sportsman. The two latter classes will be the chief readers of this exceptional work.

Puritanism in the Old World and in the New. By the Rev. J. Gregory, Edinburgh. With an Introduction by the Rev. A. H. Bradford, D.D. (F. H. Revell Company, New York.) Mr. Gregory's work is intended as a "historical handbook," and follows the sketchy, outline method of a school history. Such a book, we think, was needed on this subject, which the author has treated in a discriminating, impartial, and popular way. A fact that he makes abundantly plain is one that is too often ignored—the variety of types which the term Puritanism covers. Another fact which he, in common with nearly every writer on the subject, ignores, is vital to any impartial judgment of the treatment which Baptists, Quakers, and other opposers of the ruling powers suffered in Massachusetts. The domain of the Bay Colony was as much the property of the emigrants who had planted it as any camp-meeting grounds to-day are the property of the religious sect which has occupied them. We do not condemn the Methodists for intolerance to-day if they expel from such grounds any persons whose presence they consider objectionable. Dr. Palfrey long ago pointed this out in his classic History of New England. But popular writers still confound the modern American idea of this country, as a refuge for all the oppressed, with the idea of the seventeenth-century colonists, of a reservation carved out of the wilderness for themselves alone, and such as they thought fit to be admitted to it.

Dr. Edward Berdoe's *Browning and the Christian Faith* (Macmillan & Co., New York) is a book to be thankful for. It will be a powerful intellectual help to some preachers who have not the opportunity to study out Browning's presentation of religious truth. Besides, the book will serve any one as an introduction to the study of Browning. It is conceived and executed in a popular manner. It is not as deep as Professor Henry Jones's work, or as the papers of the Browning Society, but is stimulating to spiritual and religious ideas. We recommend it to the attention of theological students, because it is a book that will bring them into touch with what men are thinking about the assertions of the Christian Church. It is an error to suppose that Mr. Browning's soul was like a star and dwelt apart, for he was so fully in sympathy with the sentiments and aspirations of the average

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person as almost to be amenable to the accusation of being a Philistine. About him and his mental attitude there was nothing grand, gloomy, and peculiar; therefore he is not a creature too profound and delicate for human nature's diurnal mental food. This book of Dr. Berdoe's may be classed as an "aid to faith," and recommended to any one who has the brains of the ordinary pupil in the grammar grade of our public schools.

Readers of The Outlook are not unfamiliar with some of the poems which appear in Mrs. Lydia Avery Coonley's *Under the Pines and Other Verses*. (Way & Williams, Chicago.) More than one of the pieces which have found place in this well-printed book have appeared in the pages of The Outlook. Their appearance there expresses to a certain degree the judgment of The Outlook with regard to their spirit and quality. Mrs. Coonley writes because she is moved to write. Her thought and her expression are transparently sincere. Her attitude toward life is one of unstinted helpfulness; her constant endeavor is to see the best in her fellows and to realize the best in herself. These characteristics pervade the poems collected in this volume. If the book invited destructive criticism, its spirit would disarm the critic, so simple, healthful, and helpful is it. In an unpretentious style, however, Mrs. Coonley says many felicitous things. Her imagination is stirred by all the appeals which human experience makes, and is moved by the beautiful aspects of the world about her. Both in sympathetic expression and in sympathetic description she is at her best. Her little volume is full of kindness, helpfulness, and beauty.

A valuable series of introductions to the books of the New Testament is now concluded by an *Introduction to the Synoptic Gospels*. We refer to the scholarly works of the Rev. Dr. Paton J. Gloag. Dr. Gloag has designed to furnish an examination of the genuineness of the writings, their authorship, to whom they were at the first addressed, their purpose, and the sources of their material. He agrees with most modern scholars that the Markan Gospel was the earliest. He believes that there was a Hebrew version, as well as a Greek, of the Gospel according to St. Matthew. The questions about the personality of St. Luke and the sources of his account our author leaves undetermined, after examining carefully all extant testimony on the subject. There are also in this book two important dissertations, one on the Quotations from the Old Testament in the New, and the other on the Census of Quirinus. While the entire work is of a positive critical nature, it is free from narrowness and from evasion of real difficulties. (Charles Scribner's Sons, New York.)

All sorts of theological theories and systems may be arranged and "subsumed," as the Hegelians are fond of saying, under one of two categories—Life, Love; or Sin, Death. The late Rev. Dr. R. W. Dale, though in many lines a modern religious thinker, because he was a man of sympathies too broad to make him careful about intellectual consistency, nevertheless, as a religious thinker, used the second category. This characteristic of his theology comes out, curiously enough, where least necessary, in his sermons on *The Epistle of James*, a posthumous volume, edited by A. W. W. Dale. The debt that Dr. Dale owed to the commentary of J. B. Mayer on this writing of the New Testament is acknowledged by the editor; and those who are familiar with Professor Mayer's book will recognize that the sum of the loans is large. What is original in this work of Dr. Dale's is the understanding of the human heart, and the tender touch of the wise physician of the soul. (A. C. Armstrong & Son, New York.)

The Islands of the Pacific, by the Rev. James M. Alexander, published through the American Tract Society, New York, presents to the reader facts concerning the Hawaiian Islands and the other principal groups in a most interesting manner. In this age of greed for the acquisition of new territories, the Islands of the Pacific are receiving the attention of all civilized nations, and our own interest is especially aroused by late events in the Hawaiian group. The book is written with the idea of creating a wider interest in the missionary work which has been carried on in these islands, and which has made them what they are. Beginning with the time of Balboa, it describes concisely the gradual growth and colonization of the smaller groups, and the extension to the more important islands. It is a superior work for one who desires a concise review of the good work done by missionaries in these islands, and a history of their civilization and growth.

A very interesting little book has just come from the press of Lamson, Wolffe & Co., Boston. The *Two Unpublished Essays* by Ralph Waldo Emerson which it contains, one on "The Character of Socrates" and the other on "The Present State of Ethical Philosophy," were submitted in 1820 and 1821 in competition for the Bowdoin prize at Harvard College. Dr. Edward Everett Hale prefaces the essays with an interesting introduction. When one remembers the extreme youth of the writer (he was seventeen when the first essay was written), the maturity, the insight, and the literary quality of these youthful performances seem prophetic of the distinguished and noble career to which they may be regarded as a kind of introduction. Both essays are thoroughly characteristic of the later Emerson, and both show indications of those qualities of style with which the country has become so familiar. For lovers of the Concord philosopher and poet this little volume will have great value.

Messrs. Macmillan & Co. have recently added to their Miniature Series *Amiel's Journal*. It would be difficult to find as much good literature in so compact a form. This Journal has become one of the modern classics, and the more thoroughly it is studied the greater beauty does it disclose. The Miniature Series, which includes Mr. William Winter's various volumes, Mrs. Oliphant's "Makers of Florence," Goldwin Smith's "Oxford and Her Colleges," Professor Corson's "Aims of Literary Study," and other volumes of kindred quality, is miniature only in form. It illustrates admirably the phrase "infinite riches in a little room."

The Rev. W. M. Brown has made an excellent statement in answer to the question, Why are you an Episcopalian? in a volume of lectures, *The Church for Americans*. The title may be offensive to some, but the array of reasons will be satisfactory to those who may wish to know the why and wherefore of the Episcopal denominational loyalty. The author adduces all the reasons that any one could bring up, and his position is distinctly set forth. (T. Whittaker, New York.)

Dr. James M. Ludlow's *The Baritone's Parish* (F. H. Revell Company, New York) is a charming story, but we fear that no one who has undertaken that most discouraging of all forms of Christian labor, rescue work in a New York lodging-house, will think it "realistic."

Literary Notes

—The "Christian Secretary," the Baptist periodical published for many years at Hartford, Conn., has been consolidated with the "Examiner," of New York.

—A new book of an odd character is about to be published by the Longmans. It is written by Dr. Thomas N. Orchard, and is to deal with "The Astronomy of Paradise Lost."

—At the Burns Exhibition which it is proposed to hold in Glasgow in July the "Cottar's Saturday Night" will be published in a little volume with translations in twenty languages.

—Mr. James Payn will in a short time resign the editorship of the "Cornhill Magazine," which he has held for over thirteen years. His resignation is caused by continued indisposition.

—A bronze tablet is to be placed in the Park Street Church, Boston, bearing the names of the Rev. Dr. S. F. Smith and Lowell Mason. The latter was one of the founders of the Handel and Haydn Society of Boston.

—Mr. W. E. H. Lecky's new book on "Democracy and Liberty," we learn from the London "Academy," will deal with such questions as the reform of the House of Lords, Socialism in Germany, nationalities in America, Irish land, intoxicating drink, and female suffrage.

—The April number of the "Magazine of Art" contains a striking frontispiece reproducing Lord Leighton's picture of Perseus and Andromeda, and two full-page portraits of Lord Leighton. We very much prefer the one from Watts's painting to the one painted by himself. The article on Lord Leighton by M. H. Spielmann is, on the whole, a most notable article.

—The New York State Library has just issued its sixth annual comparative summary and index of State legislation, covering the laws passed in 1895 by thirty-seven States and two Territories. Each law is briefly described or summarized and classified under its proper subject-head, with a full alphabetic index. This publication merits the attention of lawyers and students of social legislation throughout the country. The work is admirably done.

—On March 30 was celebrated the sixtieth anniversary of the "Yale Literary Magazine." It has counted among its editors the Hon. William M. Evarts, Donald G. Mitchell (Ik Marvel), ex-President Andrew D. White, of Cornell, Charlton T. Lewis, President Daniel C. Gilman, of Johns Hopkins, Professor Thomas R. Lounsbury, Edward Rowland Sill, Professor Henry A. Beers, the late Professor E. T. McLaughlin, Dr. William Lyon Phelps, and William Henry Bishop.

—Some one writes from Albion, N. Y., to the Rochester "Post-Express:"

> The unwillingness of the late Lord Tennyson to respond to requests for his autograph is well known. A fine collection in Albion contains a few lines written by the Laureate's hand, which are highly prized not only for their value but for the difficulty with which they were obtained, and which are interesting for the humorous pertinence of the sentiment quoted by the author from one of his poems. The first request of the Albion man for "an autograph and sentiment" was unheeded, and the second fared no better, but the undaunted admirer wrote again, and to his third petition received for reply in a beautiful clear hand the words: "A. Tennyson. Sentiment: 'Ask me no more.'"

—The Canadian Government has decided, says the "Critic," not to accept the compromise copyright bill drafted by the Toronto publishers and Mr. Hall Caine. The great objection to the measure is that it prohibits the importation into Canada of British copyrighted works for three months after publication. The Department of Justice is preparing a bill in which are embodied those clauses in the compromise bill essential to the authors and publishers of England, but which does not include the clause requiring prohibition of importation of British works. The Government takes the view that Mr. Caine's bill considered only the interests of Canadian publishers and British authors, whereas, in amended form, the reading public will not be overlooked.

—A report was printed last week that Mr. Herbert Spencer had completed the last of the volumes of his system of synthetic philosophy. In reference to this report the New York "Sun" says:

> It was learned from an authoritative source that this was an error, and that Mr. Spencer has almost finished the last part of the last volume of his work, but has not concluded it. Great interest attaches to this labor of Mr. Spencer's, as it has been a grave question whether he would live to complete it. But he is to-day, at the age of seventy-six, able to do, it is said, the same daily quota of work—three hours—that he established for himself when he was approaching middle life. He laid the plan of this system of philosophic works in 1860, and it was feared then that he would not live to fulfill it. He had been of delicate health as a child, and at the age of thirty-five had broken down from overwork. Ever since then he has suffered from insomnia, and it is said that he has probably not had a full night's sleep in forty years.

[For list of Books Received see page 679]

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The Religious World

Dr. Stimson and the Broadway Tabernacle

The Rev. Henry A. Stimson, D.D., of the Broadway Tabernacle of this city, announced on the morning of Easter Day that he was about to place his withdrawal from the pastorate in the hands of the trustees. He has occupied the position for three years. Before he had been pastor in Minneapolis, Worcester, and St. Louis. In the statement which he made to the church he said that his action was due to difference of opinion in regard to the administration of the affairs of the church. He withdrew because he was not willing to be a party to controversy. Dr. Stimson is one of the leading ministers of the Congregational fellowship. He is President of the Congregational Church-Building Society, and Recording Secretary of the American Board. His executive gifts are unusual, and he has proved himself, in every field which he has occupied, not only an able but a consecrated worker. His removal from New York will be a distinct loss, for he has made himself felt in many directions, and has won many friends during his pastorate, which has been one of great activity in many fields. There will never be any lack of fields for such a man combining so many gifts of scholarship, intellectual force, and spiritual power.

Dr. Cuyler's Anniversary

On Sunday last the Rev. Dr. Theodore L. Cuyler preached once more at the Lafayette Avenue Presbyterian Church in Brooklyn, the occasion being the fiftieth anniversary of his ordination to the ministry. He preceded his sermon, the subject of which was "The Angels at the Sepulcher," by an interesting account of his long term of service. "By a happy coincidence," he said among other things, "my fifty years' ministry has been linked with the Easter festival. I was licensed to preach about Easter time. My first sermon before this church was on that stormy Easter Sabbath in 1860. On the Easter Sabbath of 1885 the quarter-century of my pastorate was kindly commemorated in this church, and on April 6, 1890, I delivered the valedictory discourse which gave back this dear pulpit and made way for the advent of my beloved and heaven-blessed successor." The following incident occurred some ten years since, but we think it has never got into print. The half-century commemoration of Dr. Cuyler's ordination brings it out from one who was present: A coarsely dressed man, of the lower class, came into a Brooklyn store frequented by the well-to-do. He was not getting any attention, till one of the clerks politely inquired what he could do for him. Then this clerk served him with as much interest and civility as if he had been a rich customer. This drew the notice of the other clerks, and when the man departed, they began to chaff the one who had waited on him, asking if that chap was a relative of his, etc. Hearing this, a lady who had watched the whole affair spoke up very earnestly. "Permit me to say, sir," said she to the clerk, "that I have observed your courtesy to that poor man, and have been very much impressed by it." "Thank you, madam," he replied; "the fact is, I have been going to Cuyler's church for these six months, and he has lodged in me the idea that I ought to treat every man as a brother."

The Church and the Nation

Bishop Huntington's sermon, preached at the recent consecration of Dr. Satterlee as the first Bishop of Washington, had as its topic "The Power of the Church in National Life." The subject was most naturally fitted to the occasion, for, as Bishop Huntington said, "The setting up of a distinct jurisdiction in church government at the central seat of the law-making and law-administering power of a nation suggests something more than a likeness between a civil and a spiritual economy." We select from the sermon (which we find printed in full in the "Churchman") a few passages which may indicate its trend and significance:

> The clearest thinking and wisest reading of the past, in our day, are leading to the conclusion, as scientific as it is Scriptural, that a nation has its reason and its motive in the making up of man, and in the mind of his Maker; that it is not a mechanism constructed and operated for material interests or commercial convenience, but a far nobler and grander thing. This conception rose in the mind of John Milton, not altogether a poet imagining dominions in the sky, but statesman enough to write: "A nation ought to be as one huge Christian personage, one mighty growth and stature of an honest man." Edmund Burke, more than a political philosopher or royalist advocate, saw it when he said: "The nation is indeed a partnership, but a partnership not only between those who are living at one time on the earth, but between those living, those who are dead, and those who are yet to be born." . . . Now when moral poison corrodes the roots of the country's character, when moral cowardice emasculates its civic manhood, when greediness snatches the spoils of a faint-hearted and fleeing patriotism, when craft and cupidity set up at the doors of Legislatures their market stalls, where offices of trust and the people's rights are bought and sold in a merchandise as guilty as that which Christ scourged in the temple, how can his servants intrench too firmly at its center the power of his kingdom and its righteousness?
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> In this country the safeguard against Erastianism is in its inherent impossibility. A State religion in the United States, native or imported, could only be created after a subversion of the whole system of both government and manners, and that only after an extinction, radical and complete, of the spirit and the principle which gave the Republic its origin and its shape. What is wanted is not an American Christianity, but a Christian America. Christian character has a type and mold of its own, not of race or climate, not Anglo-Saxon, not Latin, but primitive and Apostolic. The Incarnation fixed forever its quality and its substance. Church life in this country must be organized; but, unlike that of ages of ignorance and craft, it must be an organization of minds and wills, minds that think and wills that are free. Washington is not to be a Jerusalem or a Rome. Let it be a city set spiritually on high, to which all the land may look, praising God, above the seven hills, or Zion.
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> Our first centennial retrospect has taught thoughtful citizens that private rights and personal liberties, fair dealing between neighbor and neighbor, justice and equity between class and class, demand a stronger guaranty than the franchise and promise of our democracy. A nominal Christianity, which shelters under a sacred name, by creed or ceremony, commercial combinations that enslave men and dishonor women and deform children, requires other checks and other commandments than Congress or courts. Close to the tribunals of law, the closer the better, it needs the voice that every Sunday and holy day proclaims the love of the brother man inseparable from the love of the Father, the sacraments of grace which know neither class nor color, the offices that rebuke by their tender impartiality the frightful inequalities and hatreds, barbarities and oppressions, of vulgar wealth and dainty pride, the Magnificat that sings the putting down of the mighty and the exalting of the humble and meek.

B. Fay Mills and His Work

The recent meetings of B. Fay Mills, whose reputation as an evangelist has been second to that of no man of the present generation in the United States, have attracted much attention and comment, and the cause is an entire change in Mr. Mills's methods of operation. For the last ten years he has been an evangelist pure and simple. The motives to which he has appealed have been higher than those of many of his class, but he has relied upon the machinery of inquiry meetings and pledge-cards and the pressure of strong emotions to secure decision on the part of those inquiring concerning the Christian life. But Mr. Mills is a man anxious to learn, and his experience has led him to distrust the older and more common methods of evangelistic work. He has seen a large proportion of those converted in revivals go back to their old life, and others unite with churches to which they have never added strength; and he has come to the conclusion that what is needed in our time is not so much a larger Church as a better and more spiritual Church. Moreover, he has been a constant and careful student, not only of the Bible, but also of history, theology, and the social order. His study of the Bible has shown him that its central doctrine is the kingdom of God; his study of history and society has shown him that there is nothing the world needs so much as that kingdom. He has also learned from a study of the Scriptures that the essence of that kingdom is love—such love as was indicated by Jesus when he said, "A new commandment I give unto you, that ye love one another as I have loved you." As a result Mr. Mills, for the present at least, has changed his methods. Under the new order he has held but three series of meetings: one in Madison, Wis., one in Lafayette, Ind., and one in Montclair, N. J. This week he begins meetings in Buffalo. His course of sermons in Montclair has been almost entirely on the Kingdom of God. His method is to lay foundations broad and deep in a careful study of the Old Testament and the New. After he has carried the people with him, showing them the place which that kingdom occupies in the Scriptures, he applies it to the life of the individual and of society. He distinctly says that there is nothing new in his work; that he is not discrediting what he has done in the past, or what other evangelists are doing; but simply that God has now called him to put the emphasis in another place. He is preaching no new social order; has little to say about Socialism or things of that kind, but simply holds up the life that was in Jesus Christ as the only true standard for the Church, for individuals, for society, and the State. He preaches the doctrine of repentance as earnestly as ever, and no one could more constantly or consistently call all to Jesus Christ as the only Saviour of men, both in their individual and corporate life. One of his strongest and most searching sermons, for instance, is on the place occupied by the family in the kingdom of God—a sermon which ought to be preached in every community. The sermons of this series are characterized by thoughtfulness, thoroughness, and timeliness. Very likely they will not reach so large crowds as his other preaching, and we have no doubt but that in time they will be materially modified. But they are all based on the Scriptures, and are the results of careful study. They are level to the needs of our time. They may be criticised as somewhat one-sided, but he is emphasizing a side most neglected. Mr. Mills is preaching the same truth that is preached from hundreds of pulpits, but, so far as we know, he is the first evangelist who has made such subjects the theme of his sermons. First he presents clearly and earnestly the kingdom of God for which Jesus lived and died, and then he calls the Church and individual Christians and all men to that kingdom, always urging repentance as the first condition of its entrance. Those who are expecting a revival of the old sort will probably be disappointed in Mr. Mills's present methods. At Montclair there have been no inquiry meetings and no pledge-cards, but the

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churches have been full, and the truth has been so presented that there has been deep searching of heart, and probably many have been led to the Christian life. Concerning his work we should say that there is a large place for it in our land. It is the gospel of love faithfully preached, not as an easy faith tolerant of evil things, but as the loftiest, most august, and only victorious form of Christian living. To our mind he overlooks the fact that love often must refuse what is asked, and be severe in the interests of the one loved—but that correction his hearers make for themselves. What the effect of Mr. Mills's method will be remains to be seen. Whether it will be what the churches need in the field of evangelism we cannot predict, but that there will be as large a place as ever for him, either as an evangelist or in the pastorate, there can be no possible doubt.

Methodist Conferences The various conferences of the Methodist Episcopal Church in the vicinity of New York have recently been held, or are now in session. We have noticed in the reports little of general interest. The question of appointing delegates to the General Conference is always regarded as one of importance, and the positions are sought in proportion as there is likelihood of an election of bishops. It is presumed that new bishops may be elected this year, and the names which we have seen mentioned from this vicinity are the Rev. James M. King, D.D., and Chaplain McCabe. One incident of interest in the New York Conference was the offering of the following resolution: "*Resolved*, That we recommend the General Conference to take under consideration the advisability and expediency of putting a colored man on the bench of Bishops." The resolution excited a brisk discussion, and was finally tabled; but the fact that it was offered is a sign of the times. It shows that, instead of the separation of the colored people into conferences of their own, which was advocated a few years since, there is now far more likelihood of the elevation of colored ministers to the bench of Bishops. This, in our opinion, is the more Christian thing to do. While the resolution was not adopted, and perhaps ought not to have been, it surely is a good sign that it was offered and seriously considered. Why should not a colored man be elected bishop if his ability and character are satisfactory?

Bishop Potter at Cambridge Cambridge University, England, has honored itself and honored Bishop Potter, of New York, by inviting him to be a Select Preacher before the University in May, 1897. Such an honor has only once or twice before been conferred upon a bishop or priest of the American Church. It should be remembered in this connection that, as the universities in England are all connected with the Established Church, only Episcopalians would ever be invited. The office of Select Preacher was instituted in 1804 by the University of Oxford, and has since become a regular appointment at Oxford, Cambridge, and Dublin. There are ten preachers who are called "Select Preachers," appointed for special service in the various universities. They are appointed by an official body consisting of the Vice-Chancellor, four Professors of Divinity, two Proctors, and four members of the Senate. The Select Preachers for the current year are the Bishop of Manchester, Canon Whittaker, of Truro, the Rev. Dr. W. Boyd Carpenter, Bishop of Ripon, and the Rev. Dr. W. Cunningham, Vicar of Great St. Mary's. Bishop Potter is well known in England as a preacher, and has before been honored by the University of Cambridge, which conferred upon him the degree of Doctor of Laws, and by the University of Oxford, which conferred upon him the degree of Doctor of Divinity.

Professor George Adam Smith Professor George Adam Smith, of Glasgow, who reached New York, on the steamship Majestic, April 1, comes to America to lecture before the Johns Hopkins University upon the Hebrew poets. He is also to lecture at Chautauqua in July, so will spend several months in our country. On Easter Day he preached in New York City. Professor Smith stands in the first rank of Biblical scholars, and is one of the most eloquent preachers in the Free Church to-day. His writings on the prophets (especially upon Isaiah) brought him into great prominence some six or seven years ago, and since that time his "Historical Geography of Palestine" has been published, after his travels in the East. Professor Smith is a man on the sunny side of middle life, with a warm, genial, sympathetic nature, loving his fellow-men and human companionship with an intensity that is not always combined with what is called the scholarly taste. Those who have had the privilege of listening to his preaching (the first seven or eight years of his public life were spent in pastoral work) and of knowing the man, appreciate the combination of splendid gifts and personal charm which have gained for him the place he holds in men's hearts. Professor Smith's chief contribution to Biblical literature is his lectures on the prophecy of Isaiah, which perhaps constitute the best commentary on that book to be found in the English language. Many Americans had the privilege of hearing him lecture at the last Summer School of Theology at Oxford. Although so boyish in appearance, he is a lecturer of singular power—vivid, earnest, picturesque, and yet always scholarly and strong. No lecturer from the other side was ever accorded a more hearty reception than will be given to Professor Smith by those who have the privilege of hearing him. We extend to him our greetings, and hope that in many of our seminaries and cities he may be heard, not only on the subject on which he is to speak in Baltimore, but on the various other subjects on which he is one of the master teachers of our time.

A New Deputation We have received a suggestion in the form of a letter which we gladly pass on to our readers. It is one which would doubtless apply to almost all our missionary societies operating in our own country or abroad. New life and power would come from a study of the work on the field by representative pastors and laymen who are not constantly engaged in its administration. Our correspondent mentions the American Missionary Association by way of illustration, and evidently because its debt is not yet provided for, but the need in the one case surely can be no greater than in others. There are things in the administration of our missionary enterprises which need to be revised. The blame rests, not with those who administer, but with the system under which they are compelled to work. The duty for the hour is co-operation, but we are only beginning to inquire how we may co-operate. The saving to the treasuries from that alone would be quite sufficient, we are sure, for all the work which is now in hand. The suggestion of our correspondent is as follows: "In the embarrassed condition of the missionary societies it is encouraging to know that one of them—the A. B. C. F. M.—has become free from debt. We naturally ask how this came about. Among the co-operating causes there is one which should not be overlooked—the sending of the Commission to Japan and the admirable reports it made to the public. If there had been no such Commission, it is a question whether the American Board would enjoy the confidence it does to-day. May not other missionary societies profit by this experience? Why should not the American Missionary Association, whose appeal you published last week, appoint a similar commission to make a searching examination of their work, and tell the public all about it? If such a commission should render a report like that from Japan, it would greatly help to make this a Jubilee Year indeed."

The Length of Sermons The "British Weekly" recently offered prizes for reports concerning the length of sermons. Two or three hundred responses were sent in. The longest sermons reported were by the Rev. Donald Davidson, of the Free Church in Scotland, and the Rev. E. W. Bailey, of the Methodist New Connection in England, both preaching an hour and twenty-eight minutes. The shortest sermon reported was by the Rev. G. Bicheno, a Primitive Methodist minister, whose sermon was five and three-quarters minutes long. A study of the list as published in the "Weekly" shows twelve sermons of an hour or more in length; fourteen of fifty minutes or more—and among the latter preachers we notice the names of Dr. Maclaren, the Revs. Samuel Pearson, Mark Guy Pearse, W. J. Dawson, and Principal Fairbairn. Thirty-eight preached forty minutes or longer, among whom we notice the names of the Rev. C. F. Aked, Dr. Charles A. Berry, and the Rev. J. M. Gibbon; Dr. John Watson (Ian Maclaren) is reported as having preached thirty-seven minutes, as is also the Rev. Thomas Spurgeon, the successor of his father in the London Tabernacle; while Dr. R. F. Horton preached thirty-five minutes. A study of the list shows that the short sermons were chiefly preached by those connected with the Church of England. The longer sermons were divided among the various Nonconformist denominations. The study is interesting, because it shows that the men of recognized power are those who preach from half an hour or longer, while those who preach from fifty minutes to an hour are largely those who are recognized throughout the world as really great preachers. The list seems to show this—that those who have something to say and who know how to say it, who are the real prophets, seldom need be afraid of wearying their people; but that those who are more interested in something other than the prophetic message need not be afraid of preaching too short sermons.

The Armenian Patriarch There seems to be in Turkey an impending crisis in the relations between the Porte and the Patriarchate. The Patriarchate is both the political and religious center of the Armenians in Turkey, and through it all business between the Armenians as a nation and the Porte is conducted. The Sultan has long been at enmity with the Patriarch, and there is no longer any attempt at concealment. He considers the Patriarch Matthias the most redoubtable

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enemy of the Porte, and seeks his fall. During these months of horrible persecution and bloodshed the Patriarch has simply done its duty and let the real facts be known to the Powers of Europe. It might have kept silence, and thereby tacitly assented to the false statements sent out by the Porte as to the origin of the disorders; but it chose rather to incur the displeasure and hatred of the Porte, by defending the Armenians and denouncing the Porte in the interest of truth and justice. For this reason the Patriarch Matthias, who is the controlling spirit of the Patriarchate, has become a mark for the vengeance of the Sultan. About the first of January the Sultan made an attempt through four of the wealthy and prominent Armenians to secure the resignation of the Patriarch, but failed, the National Council expressing its full confidence in the Patriarch. But the Porte has continued its efforts, and about the middle of March a notice was sent to the Patriarch which was intended as an ultimatum. He was commanded to sign an address putting all the blame for the late disorders upon the Armenians; to resign, or to be prepared to see more terrible disorders break out in Anatolia. The Armenian Council has again expressed its full confidence in the Patriarch, but gives him the discretion to do as he thinks best in order to terminate the strife with the Porte. The responsibility is thus thrown upon the Patriarch himself. His position is a difficult one. If he refuses to resign, it is probable the Porte will fulfill its threat, and the timid and time-serving among his people wish him to resign. Yet, on the other hand, there is no man in the nation so wise, so strong, so calm, and so well able to lead his nation through these troublous times as he. Those who know him best say that no considerations of his own personal safety will influence him in making his decision.

A Correction

On the authority of one of our most prominent Presbyterian denominational papers we made the statement that the Rev. Sheldon Jackson, D.D., had recently given $50,000 to the University of Utah. We are now corrected by a Professor in that University, who says that the gift is for the founding of a Sheldon Jackson Memorial College "to be a somewhat strict Presbyterian college." The University of Utah is unsectarian. The author of the letter thinks that a mistake is made in the establishment of another institution where the demand is necessarily so slight. We quote as follows words which ought to be seriously considered: "To some of us who are on the field, both in and out of the University, the proposed gift looks rather like a proposed waste, a useless duplication of resources—that bane of so much church and educational work. Money is sent here to maintain church academies when the city schools are excellent. Both the Presbyterians and the Congregationalists (with the latter of whom I am identified) try to establish colleges, when there is a non-sectarian institution supported by the State right at their doors—an institution whose efficiency and resources, especially in the line of museums, they cannot hope to duplicate for many years to come."

The American Chapel in Leipsic

Our attention has been called to the excellent work being done by the American Chapel at Leipsic, under the charge of the Rev. David J. Edwards. This is carried on under somewhat discouraging circumstances as regards financial assistance, and we know of few causes more deserving of substantial aid. A correspondent writes to us: "The students are poor, as a rule; they have many discouragements and many temptations; and Mr. Edwards is pastor, physician, and friend. His Sunday evening reunions in his rooms furnish the one opportunity for the students to meet under proper surroundings. These Sunday evenings are social, literary, and religious in their tone. A student reads a paper on some study he is pursuing in view of passing a certain examination, and this is followed by social intercourse, and ends with sacred music and prayer. Owing to the limited means of the students, Mr. Edwards's salary is very small, and his privations are great, but he feels that his duty is to stay with the students rather than to return to America and accept a parish with a good salary. Every one who has traveled abroad must know the great temptations which beset young men and women living there unrestrained by home influences. These students return to America to teach our young people. Is it worth the while of Christian people here to see that they return with strong Christian characters?" Mr. Martin Welles, Treasurer of the Bond and Mortgage Guarantee Company, No. 55 Liberty Street, New York City, will be glad to act as treasurer for any funds sent to the American Church in Leipsic.

The Primacy of All Ireland

The elevation of the Bishop of Derry to the Archbishop of Armagh has been received with great satisfaction by the Church of which he is so distinguished a member. Few men in the Anglican communion of the world have been more widely respected and honored. He is a brilliant preacher, and his ability as an executive officer, which has been well tested, is said to be equal to his gifts as preacher. He was educated at Oxford in the later days of the Tractarian Movement. He is a High Churchman, and loyal to the traditions of that party. Concerning his election, the "Guardian" in an extended editorial makes the following remark:

> The position of members of the Anglican communion in Ireland still remains one of peculiar difficulty. In the South the Roman Catholics, in the North the Presbyterians, outnumber the members of the Church of Ireland, while the close political alliance beiween Presbyterians and Churchmen, and the unfortunate separation in race and in politics between them both and the Roman Catholics, render it natural that the sympathies of the General Synod, largely made up as it is of laymen with no special aptitude for theology, should be rather Puritan than Catholic. But the ecclesiastical temper which now prevails is appreciably different from that which was all but universal twenty years ago; and, as we have said, the fact that the Bishop of Derry, who in the earlier days of his episcopate was distrusted because he was a High Churchman, should now be selected as the chief ruler of the Church of Ireland is not the least significant indication of the change.

The Church and the Press

The "British Weekly" of March 11 contains an editorial on "The Church and the Press." The article was read as a paper before the Free Church Congress by Dr. W. Robertson Nicoll. The historical part is full of interest, especially to those familiar with the history of Nonconformity. But we pass that, and refer to its practical suggestions. Dr. Nicoll pleads for a penny weekly Nonconformist paper of the type of the "Spectator," the object being the creation and maintenance of a public sentiment in favor of disestablishment, and also, if we understand him, the proper exposition of the great truths of which the Free Churches are exponents. Its second suggestion is in favor of a catechism of Nonconformity. He asks, "Why should there not be another Assembly of Divines at Westminster or otherwhere, who, under the leadership of Principal Fairbairn, should prepare such a catechism?" He says: "You observe that the Archbishop of Canterbury is having prepared a penny history of the Church of England for universal distribution. We cannot complain, but we are miserably poor in literature of this kind explaining our own views." The two suggestions of Dr. Nicoll were received with much favor. If the new "Assembly of Divines" does meet, there is surely no man among the Free Churches of the world to whom its presidency more fittingly belongs than Principal Fairbairn. What a rare blessing would come to the churches if such a council, under such a leader, should honestly and thoroughly devote itself to the preparation of such a catechism! Not only for the sake of the English churches, but for all the Free Churches of the world, we hope that the plan may be adopted.

Brief Mention

A correspondent calls attention to a current misconception, viz., that The Student Volunteers is composed only of members of non-Episcopal Churches. The letter says that denominational lines are unknown among its members.

The Swedenborgian Church of Brooklyn has opened a Library and Reading-room at No. 98 South Elliott Place. It has been established to make the teachings of Swedenborg easily accessible to all. At the opening of the Library addresses were made by the Rev. J. C. Ager, S. S. Seward, C. H. Mann, all of them of the New Church, and by the Rev. J. M. Farrar and Dr. Lyman Abbott.

The Rev. John W. Chadwick will preach at the Second Unitarian Church, corner Clinton and Congress Streets, Brooklyn, during this month, a series of sermon-studies on the "Four Little Books" of Jonah, Ruth, The Song of Songs, and Ecclesiastes. The Outlook's readers are not unfamiliar with the delightful quality of Mr. Chadwick's work, and those who hear these sermons may expect the subjects to be treated in the appreciative yet keenly critical style which marks Mr. Chadwick's "Bible of To-Day."

After a somewhat vigorous opposition, the degree of Master of Arts was recently conferred upon Principal Fairbairn by the University of Oxford. The conferring of the degree, as we understand, makes him a member of the University, with a right to a voice in its councils. The opposition was nominally on the ground that he was not engaged in university teaching. That, however, was evidently not the real reason—his Nonconformity being the objection. But the vote in his favor was four to one. Thus the man who is recognized as the strongest figure in the great University City enters into a closer relation to it than he has heretofore occupied.

Every now and then we hear of some new sect, or some person who imagines that he has made a new discovery in the sphere of religion. A new evangelistic body called "The American League of the Grand Army of the Cross" has just been reported to us as having been founded by Mr. William P. Hall. The founder says that he has long been convinced of the necessity of a new reformation that shall break down the barriers of formalism and conventionality and rouse the Church to pioneer efforts in reaching the masses who are to-day unreached by the Gospel of Jesus Christ. The object, of course, is most laudable, but it is not to be achieved by more organizations of any kind. More of the spirit of Christ and fewer organizations will more swiftly hasten the kingdom of God.

Fuller advices from California compel us to modify the report given in our last of the finding of the Council in the case of the Rev. C. P. Brown. The charges against him were practically two—criminal conduct and conduct unbecoming a clergyman. The judgment respecting the first is that "the evidence before us does not sustain the charge of adultery." That touching the second is that he was guilty of conduct unbecoming a clergyman, but that it was due to "constitutional infirmities of temper," and was subsequently atoned for, as far as apology could make atonement. The judgment closes with an expression, first of regret that all suspicious circumstances are not cleared away, and, second, of hope that "the sharp lessons of recent months may be taken to heart by him and that in consequence his future years may be more fruitful than any in th past."

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The Spectator

The Spectator so cleverly conceals his ignorance that he is frequently enabled to appear in the masquerade of a teacher, a leader. The ease with which the public will accept unauthenticated claims to knowledge makes this comparatively easy. It is a mere case of what the unregenerate urchin calls "nerve." The Spectator watches his every opportunity to appear in his assumed character, and he is constantly given opportunities to "use time" by pouring out words.

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The Spectator, being monarch in one small spot he calls home, finds that it is very impressive if he invites some of his friends, the tenement-dwellers, there. This he does to create an impression of his sense of social equality, though the truth is that the Spectator is a most exclusive person. He resents the calls he does not invite; he resents the familiarity of street-car travel; abominates restaurants, even the exclusive ones; and detests the friendly interest that manifests itself in asking questions. Confession is a relief, and so universal a confession as one to The Outlook audience is safe.

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The Spectator dabbled in politics recently. He had fallen into the circle of the influential and had followed in their wake, and basked in the outer rim, so to speak, of their glory. As a result the Spectator invited a group of the wives of his friends, the workingmen living on the East Side, to come to his house, and bring their children. They came, thirty of them, and seven children. These wives are all social leaders. They are very proud of the organization to which they belong, and that pride has made the organization a power for good in their neighborhood. The Spectator was impressed very forcibly with the power of untrained intelligence as he sat in their midst, a learner, though seemingly a teacher. There was the wife who by force of character had kept a weak husband in the paths of rectitude. And there was the little mother who had, and always must have, one fierce, hard fight with poverty all through her life. Fortunate she would think herself if she had secured a grave in which to put her body. Courage gazed at you from her true blue eye, and you knew there were things in this life you could not understand without her experience. There also was the mother with empty arms. No baby of her own had ever lain in them, but she had mothered her whole family, and her invalid mother is now her last baby, as she says, with looks of love.

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There was the woman of quiet repose. You saw the victory, but you never knew of the battle. There was the gentle little mother, refined, loving, tender, unconscious of the fight with poverty, because she loved so greatly. There was the woman who had always been at the top. A husband, an expert craftsman, good wages, thrift, good health, and pride had kept her always the envied of her set—a large one. She lacks sympathy—that is the penalty she pays for her freedom from the experiences of her kind. There was the liquor-dealer's wife. Prosperity was written all over her clothes. The vision of her home comes to the Spectator—four rooms on a sunny corner, with the rippling waters of the East River always in sight. The broad window-sills are filled with blooming plants. The kitchen is covered with bright oilcloth, and the stove is always black and shining. Then the parlor is much more expensive than the one she now sits in. A Chickering upright in mahogany case is there—never opened. The prosperity that made it possible came when the heads of the family were getting gray, and fingers no longer limber. It is in perfect condition: there are no children. Above it, on the wall, is a painting on which there is not the slightest evidence of economy; the artist did not limit himself in color, nor the frame-maker in gilt. The floor is covered with a velvet carpet; a sofa, two big chairs, and four other chairs make up the "set," in gay plush. Between the windows is the crayon portrait of the very pretty mistress—a proof of her modesty. It resembles her only in having the usual complement of features. Under it is a fire-shovel gilded and tied to the wall with a bow of satin ribbon. Bows, and scarfs, and fancy tables, and gay covers, and a big velvet album complete the vision of a home at the top of the ladder of prosperity in the world here assembled. The liquor-dealer and his wife are favorites. They are charmingly natural, very hospitable, and in a degree refined. They possess all the qualifications of social leadership. Even if they did not, the large diamond worn by the husband would focus attention. There was the Irrepressible Member; the member who will not obey parliamentary law, because she thinks "it's nonsense;" the member who is always the picture of woe; the jealous member; and the dear little member with her first baby. It is a puzzle to decide which is the younger, the mother or the baby. The look of questioning the great big world is the same in both pairs of hazel eyes. Only thirty women, but a whole world of experience, love, suspense, ambition, happiness, sorrow, sympathy, hardness, narrowness, broad-mindedness. Yes, a world, with its capacity for sin and redemption, all gathered in a small room.

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Nothing could prove the Spectator's cleverness more fully than the fact that he succeeded in posing as a teacher to this little world. He made the necessary address of welcome, and then he announced that he would discuss the Compromise School Bill. It was a case of man proposes and woman disposes. They would none of it. The bill that interested them was the Raines Bill. The Spectator learned another lesson. The bill that interests people is the one that touches the home most closely. The schools looked after themselves. The selling of liquor touched the daily life of this world. The moment the Raines Bill was mentioned the Irrepressible Member was looked at with the most meaning glances, directing her attention to the presence of the liquor-dealer's wife. She glanced back defiantly, while the liquor-dealer's wife straightened her shoulders for a defense. She knew she would hear some cruel facts. All tried to look unconscious, and no one succeeded except the mother of the little baby. The Irrepressible said in clear tones: "We've read all about the school bill. It's to put out the trustees. A good thing. There's a baker in our ward, and he can't talk English. What good is he?" "Yes, and he's better than two we've got in our ward. I could tell a lot," interrupted another. "They're a bad lot," continued the Irrepressible, "and they've got to go soon, if they don't go now. Now tell us," she continued, looking around at the protesting faces and then at the Spectator, "what do you think of the Raines Bill?"

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The Spectator was in a delicate position. The liquor-dealer's wife was directly in front of him. "I think it an improvement on the present law." The Spectator was conscious of the disapproval in the air. "Anything is better than the present law," he said, boldly. "You think it right for the poor man to be kept without a glass of beer, while the rich man has what he wants?" asks the Irrepressible one, with a fine scorn. The liquor-dealer's wife looked triumphant. "You are mistaken. The one thing that recommends the Raines Bill is that it does not discriminate in favor of the rich man. As far as the sale of liquor goes, he is on the same level," said the Spectator, with decision. This was information. The subject, as usual in this world, presented itself from the class standpoint. Then the motherly one spoke. There was fire in her eyes—that's one of the traits of the motherly ones. "Why is the poor man's vote always talked about? Why don't they try to influence the rich man's vote?" "Because in New York eighty per cent. of the men who vote are workingmen, poor men. It is very important that this vote should be educated. Do you think they vote so wisely that they do not need it?" asked the Spectator. "God knows they do not; it's fools some of them is. They'll kill this Raines Bill, though." "Well, should they?" queried the Spectator. "Who will be most benefited by its enforcement?"

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Here the liquor-dealer's wife rose with flaming cheeks. "Not the poor man," she asserted, in a voice trembling with passion. "Not the poor man. He could come into the store and get his good meal for five cents, with the beer thrown in. Where can he go for it now?" The mother who knew poverty because of a drunken husband and father sprang to her feet with flashing eyes. "Where will he get it? At home, where he ought to spend his five cents," she almost shouted, and sank back overcome with the thought of what she had done. The saloon-keeper's wife was her friend. There was silence for a few minutes. The saloon-keeper's wife rose again. "No, they will not. There are hundreds of women who will not cook a meal, and hundreds more who cannot. The men will go hungry." Then the woman who knew the burdens that rum can put on life of wife and children said gently, "Yes; more's the pity. But there are a great many of us who do cook, and have meals on time, and the men do not come home because of the free-lunch counter;" and every woman, even the liquor-dealer's wife, nodded assent. The rift was closed, and they stood together on acknowledged facts.

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"Well, I ain't said anything," began the woman whose strength of character made her a leader of these strong women. "I say the free lunch is the worst thing in the whole business. It's bad for the men, and it's worse for the women and children. We all know women who give their husbands ten cents and let them go to the free-lunch counter and pay for two glasses of beer, rather than get them a meal. The women sit and lounge around and gossip. The children come home, and not a decent bite do they get; their mothers have fooled away the whole morning. Now there is no free lunch, and they'll have to cook something. The husbands will come home and they have to be ready for them, and the children will be fed. The free lunch has been worse than the beer;" and every woman echoed Amen to this sentiment. "Lots of them don't know how to cook," persisted the liquor-dealer's wife. "Then we'll teach them," declared the thrifty one. "We'll have classes for them. What are we good for if we don't try to make them better housekeepers?" "Not so easy," said the strong one. "One of them came to my house last Saturday at nine o'clock and stayed until the whistles blew, and I began setting the table for Jim. Then I asked her who got her husband's dinner. She said he got it at a corner near where he works. I looked what I didn't say. Much good it did." "That you don't know," said the thrifty one. "Do you think the bill fair? Is it strong enough, or is it too strong?" asked the liquor-dealer's wife. "Not strong enough!" to the surprise of all, the refined one replied. "Not strong enough. They should never allow liquor sold in a grocery-store. There are hundreds of women who would never buy a drop in a liquor-store; nothing would tempt them to go into one. But they'll buy in a grocery and have it charged sugar and flour and coffee—anything so the men don't know the truth. No, it will never be right until they make it cost dear for a groceryman to sell rum. It's all wrong." Her cheeks were red, her eyes moist, and then we all thought we knew why there is always a look of sadness on that pretty face. She had seen the enemy kill in secret, and she had fought to hide the secret.

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Love, thou art the best legislature! It is true that when we love our neighbors as ourselves we will surrender our liberties for his freedom. Even the liquor-dealer's wife turned a face full of love and sympathy, and we accepted the Raines Bill as a step in the right direction.

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The Spectator is, as you see, wise. He still poses as the teacher, but he is the taught.

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The Home Club

The Unwritten Parliamentary Law

The widespread interest of woman in the study of parliamentary law is the indication of her consciousness of an almost universal want among women. The women who are interested in public affairs realize the awful waste of time, and the confusion and consequent irritation, that result from the total ignorance of a large percentage of women that there is a law which regulates, or, more truly, should regulate, the conduct of public bodies assembled for the transaction of business. Slowly but surely the kind of knowledge which will enable women to conduct public business is being diffused, and the confusion and consequent loss of time are in a degree reduced. But there is another kind of knowledge which is not the possession of many even of intelligent women working in semi-public capacity, and which is not in the books. When a committee is formed, every woman who accepts a position on that committee has just so far limited her own freedom of action. She cannot, if she is honest, take one step independently; she has surrendered her power to act as a unit. The committee is the unit; she is only a fraction of that unit. The more fully she comprehends this fact, the safer she is as a member of the committee; and her full recognition of this principle makes her valuable. If she does not recognize her subordinate position she is dangerous, and should be removed. The woman who feels at liberty to act on impulse, who conceives a brilliant idea and acts upon it without authority, brings confusion and embarrassment on the whole organization. There is constant danger from the woman who feels that law is not made for her. The most serious disruptions that have ever attended any organizations have come from the disorderly members who could not be made to work under the law, obedience to which is the very soul of successful combination of different personalities, different gifts.

We all know the good woman who causes disturbance, who antagonizes and irritates, because of an overpowering sense of her own importance, who will, regardless of consequences, follow her own will. She will be educated as she is disciplined. A woman who oversteps the limits of her authority should be made to understand what she has done, and made to feel that her value depends on her ability to see how small a fraction she is of the whole.

Selfishness lies at the root of much of this kind of disorder. A woman on a committee is a contributor. She gives of her experience, judgment, talent, to make a complete whole. She does what is assigned to her, having received the other contributors' gifts and their authority. It is the self-sufficient woman who believes and acts under misconception of her powers. Honesty, devotion, self-sacrifice, directness, and foresightedness are the necessary qualifications of a good committee-woman, with the whole governed by tact, the final result of culture.

Organization means working together. It means a community of brains, interest, money, time, strength, to accomplish specified ends or objects. If the same ends could be accomplished without organization, then each could act without regard to any other person's effort. Organization is successful according as it represents the combined effort of all organized. Erratic individual action is the reverse of organization. Membership in organization is a pledge to directed as well as concerted action, by the body as a whole and the divisions of that body. Women must learn this if they would work steadily forward.

Another Field for College Women

By Helen Kinne

The modern development of nursing as a profession is a notable instance of the growth of a supply in response to a demand. The trained physician called for the trained nurse. In answer to this call women fitted themselves for scientific nursing; and as the demands of the profession are met most successfully by women of character and culture, such women are now foremost in the ranks. A similar demand has arisen recently in another field. The scientific teaching of household economics is felt to be a need of the time, and in consequence there is a call for women of education and special training in this subject. A few able women have realized the opportunity afforded them in this field, but the number of such workers is not sufficient to meet the present need. It is to be hoped that other women of ability may come to understand the possibilities of the new profession.

The demand is widespread and urgent. In all parts of the country educators are asking for women who can organize and successfully carry on departments of domestic science. The calls come from public schools, manual training and industrial schools, and colleges. The Board of Education in a Canadian town has applied recently for women able to initiate work in domestic science in the public schools. In a Western university the faculty stands ready to co-operate with a woman who can develop a logical and practical course in household economics. Many such instances could be cited to show the extent and nature of the demand.

The work required in many cases has all the difficulties of the initial stage in any new undertaking. Pioneer work has still to be done, although for a number of years cooking, household hygiene, and sewing have been taught to some extent under the name of domestic science, domestic art, or household economics. The educational value of domestic science, the logical arrangement of the course, and its place in the curriculum are not widely recognized nor even definitely determined. A superintendent may be sufficiently in sympathy with the work to introduce it in his school, but he depends upon the special teacher for the planning of the course and the equipping of the laboratory; and he must even turn to her for information as to the scope of the subject, the grades in which it should be taught, and the amount of time it requires on the school programme.

It is clear that such work as this cannot be done by women unable to take the initiative. Until the superintendent and the public know what they want, the teacher of household economics must be able to enlighten both; and she must be able to put her ideas into effect. The woman in immediate demand has a clear mind, liberal education, executive ability, experience of life, and technical training as a teacher. Too great emphasis cannot be placed on the last-named requirement. To quote the principal of a Western school: "One year we had in charge of domestic science a woman who was a good cook, but who could not teach; the next year a woman who discoursed learnedly on scientific matters, but who was not an educator." Another principal, in inquiring as to the ability of a teacher of cooking, writes: "Where did she obtain her literary and professional training?"

Educators are seeking for trained women. Training-schools desire women of ability as students for this line of work. If, then, college women would recognize the necessity and dignity of household economics, and add special training in its teaching to collegiate training, they would find abundant opportunity for the use of their best powers. The woman thus trained will receive compensation comparing favorably with that in other fields open to women; and she will find herself abreast of the best thought of the time and in touch with its noblest activities—for such work is becoming an essential factor in the modern movement toward better social conditions.

Good Manners

We are very apt to limit our understanding of good manners to the intercourse between people who are on speaking terms. That is, we give to good manners the interpretation of activity, too rarely the important quality of passivity. The test of breeding is not what we do to the people we know, but our attitude to the people we do not know. How insufferable the manners of the untrained can be in an audience! We hear the rattling of a piece of paper—it may be the programme—or see the twisting about of the body until every one within sight is irritated by the restlessness. An audience assembled recently to hear a popular speaker; some of them were annoyed for half an hour by a woman who slipped an elastic band on and off her wrist, each movement making a peculiarly annoying, rasping sound. Thoughtlessness, doubtless; but is not thoughtlessness one of the marks of ill breeding? Recently a man sat and drew his thumb-nail over the polished mahogany surface of the rail dividing two pews in the church, with the owners of these pews sitting in sight of this piece of unpardonable thoughtlessness. The feelings he aroused were not those of peace. It is this same thoughtlessness, this disregard of others, that permits people to seat themselves ignoring those who come after them. People will sit near the door, away from the platform, and at the ends of rows of seats, though they well know that confusion and discomfort must attend those who enter later. It is the trained unselfishness of good manners that is necessary to free the life of every day from much that is unpleasant and much of the unnecessary friction. The recognition of the impertinence of intruding one's personality into the consciousness of other people will eliminate big hats, restlessness (too often called nervousness), and noises made in the throat and nose. A need in homes to-day is the persistent effort at self-control of the body, voice, and nerves.

Ornamentation of School-rooms

In Brooklyn there was held recently an exhibition of suitable decoration for school-rooms—reproductions of the masterpieces of painting and sculpture. These exhibitions have been held in Philadelphia and Boston, and resulted in educating the public sentiment to demand the training of the taste of the pupils in the common schools, by surrounding them with some of the elements of beauty.

For Mothers

Dear Outlook: The mother who wished to know of books in the line of Froebel's "Education of Man" will, I am sure, find "The Mother Play," by Froebel and newly translated by Susan E. Blow, just what she most needs. "The Songs and Music of Froebel's Mother Play," prepared and arranged by Miss Blow, are now ready to accompany the first volume. Both of these books are published by D. Appleton & Co. (New York); price, $1.50 each.

A Mother.

Other books of value for this purpose are: "The Study of Child Nature," by Elizabeth Harrison; "Pestalozzi: His Life and Work," by Roger de Guimps; "The Moral Instruction of Children," by Felix Adler; "The First Year-Book of the Herbart Society;" "Herbart and the Herbartians;" Herbert Spencer's "Education." The wise parent who wishes to keep up to date will subscribe for at least one educational magazine. Mothers who have found special books of value are requested to send a list.

Table Pads

Dear Outlook: Can you suggest any protection from hot dishes for my dining-table? The oak has a soft, dark finish known as "Flemish," which in my experience seems very susceptible to heat. Ordinary crocheted mats are useless, and asbestos paper also.

R. G. D.

The thick cotton flannel that is used under tablecloths, or the knotted material that has appeared in the market, fitted to tray-cover and doylies, may protect your table. Try asbestos under the made protectors. Wipe the table off with a soft damp cloth after each using.

A Doubtful Incident

Not long ago the door-bell of the Froebel Academy, in Lafayette Avenue in New York, was rung, and a man asked, "Is Mr. Froebel in?" As soon as the young woman who had opened the door could recover sufficiently from her astonishment, she informed the caller that Mr. Froebel was no longer living, whereupon he assumed a sympathetic air and asked if it would be possible to see Mrs. Froebel. The Froebel Academy trustee who relates this chapter of the history of our own times sighs gently as he adds: "Well, it could never have happened in Boston."—*New York Tribune.*

It would be interesting to know whether the above is true. The Froebel Academy has made itself felt in the whole city. Its beginnings were in a kindergarten many years ago.

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For the Little People

April

By M. F. B.

A laughing light in her bonnie eyes,
Tear-drops glistening on her cheek,
Peeping through a rainbow veil,
April plays at hide and seek.

Maple Babies

By Mary Mann Miller

The other day, you know, I told you that I would answer some questions about winter buds. I am sure you have found out some of the answers for yourselves. First, you dissected a winter bud to see what was inside. You found leaves—tiny leaves so folded that it was hard to make out what they were. But you laid a sheet of white paper down near the window with the leaves on it, then put your linen-glass over one so that it lay in the square hole in the lower part of the frame. Then you brought one eye down to the lens, being careful not to keep the light from shining on the leaf. Perhaps the leaf was rolled up lengthwise; or folded like a fan; or doubled flat on itself. You may have found gum or wool in the bud. If you had a horse-chestnut bud, you must have found a great deal of wool—almost as if the baby leaves were wrapped up in California blankets. Well, that is just about what the wool and gum are like. We put on blankets to keep us warm, but the baby leaves have them to keep out heat as well as cold. That is queer, isn't it? But you see the baby leaves must not change suddenly from hot to cold, or from cold to hot, for that would hurt them very much. The wool and gum are to protect them from these sudden changes.

After you had found out these things about the buds, you began to look at the twig itself. At the bud end you saw that it looked a little fresher and brighter colored for an inch or two than anywhere else—not quite so dried up. Then at the end of this fresh-looking part you found a number of fine rings close together. In the sketch they are shown at A. Beyond these rings you must have noticed that the twig looked darker and less fresh. I am sure you would think that from the end bud down to these rings was the part that grew last summer; but did you guess what made the rings? Well, you see, the bud of the winter before grew just there, and in the spring, when the bud-scales dropped off, they left these fine rings or scars. Bud-scale scars, the books call them. Probably you noticed the leaf-scars too, but we won't talk about them now.

Now it is easy enough to look down the stem and find the next group of rings (B), and the next (C), and then to count the lengths between these rings to find out the age of the branch. Each ring shows where a winter bud grew, and, of course, marks the end of the growth for that year. From the end bud to the first ring we might mark 1895; the next section 1894, and so on. Begin at the bud of any twig, count the sections down that twig and the twig it grows from, all the way down to the place where the branch was cut off, and you will have the age of that branch. The twig in the sketch is four years old. How will you know which was the best year? Why, the year which shows the longest growth, to be sure. Measure it with your foot-rule.

If you compare the drawing of the maple with that of the tulip, you will see why I told you to take a maple branch to study the age. The scale-scars of the tulip are scattered along, you see, instead of being close together. That is because each pair grows where a leaf joins the stem, and that part of the stem grows longer and so carries the rings farther apart. The maple scales, on the contrary, are all fastened on together below the leaves, where the stem does not lengthen, so their scars stay close together, making the rings. But you can find places on the tulip where two or three rings come nearer together, and so with a little more trouble tell the age of that branch too. You remember I told you that there was no leaf inside the first pair of scales, so the scars of the first and second pairs are nearer together than the others. The longest twig in the sketch is two years old.

In some buds you may find something that puzzles you because it doesn't look like a leaf, and is so small that you can hardly make it out even with your glass. This is probably the blossom of the tree.

It is very interesting to open a number of kinds of buds and see the different ways the leaves are folded up, as well as what is used to protect them from sudden changes. I don't know of any buds more fascinating than those of the tulip-tree. I hope you will each find a branch of it and enjoy watching it as much as I did.

She Was Afraid

She is a dear little girl who has lived upstairs in an apartment-house ever since she was born. Her nurse has brought her downstairs every day, all bonneted and cloaked, and put her in the fur robes in the carriage. Her feet never touch the walk. Now she is about two years old, and she has grown tired of the carriage. She wants to walk. The last snow-storm was that beautiful snow that lies on the ground almost like feathers. The little girl came out and was lifted into her carriage and wheeled away in the sunshine that followed the snow. When she came back and was lifted out of her carriage, she insisted on standing on the walk. She walked to the curb and looked earnestly at the snow. The nurse made a tiny snowball and put it in the little girl's hand. The moment she felt the cold she began to cry. The nurse held the ball in her own warm hand until it began to melt, to show the little girl it would not hurt her. Then the little girl's mamma came and tried to persuade the little girl to step in the snow. At last she picked the little girl up around the waist and held her up as if she were at the seashore and the snow were water, and put her feet in the snow. At the end of three days, after many, many trials, the little girl made a tiny snowball, and laughingly threw it at her nurse.

Are you not sorry for a little girl who had to be taught to love the snow and play with it? The little people who live glad, free lives, and learn to love all the out-of-door things, ought to be very happy.

Angelina

Angelina is a little Italian girl who attends a school that she and her friends call "a poor school." The teacher is a dear, sweet lady, who is very kind to the children under her care. The room where she teaches is so dark, so overcrowded, that she says she cannot teach much, but she means the children shall learn to be kind to each other. That is a very good kind of learning. Angelina is very bright. She makes you think of a bird, she is so quick in her movements. She is in school before the teacher every morning in winter. The moment the teacher comes in the room Angelina raises her hand and begins: "Teacher, Tony, or Maria, or Mary"—whoever it may be—"touched the crayon, or knocked Johnny's hat on the floor," or some other tale. All through the day Angelina's hand is raised with some tale about the other children. The other morning Angelina began. The teacher interrupted her and said: "I want you to stop telling on the other children. If you do anything wrong tell on yourself, but I will not hear another word from you about the others." Angelina looked surprised. About eleven o'clock Angelina raised her hand. The moment the teacher looked at her she said: "I've just been talking to Victoria." And the teacher says Angelina remained in at recess without a murmur, and never left her seat. She was honest and fair-minded, if she did tell tales. Perhaps she never knew before that tale-bearing was not pleasant for others.

What Did He Think?

The sun was shining brightly one day recently in Madison Square. All the babies and nurses and mammas had come out to enjoy it. The park seats along the paths were filled with nurses and mammas and papas. Rich babies and poor babies were growing more intimate every minute. There were almost as many little dogs as children in the park; among the rest, a very pretty black and tan. A small boy had a wagon to which two tiny horses were attached, which reared on their hind legs in a most threatening manner when the cart was pushed from behind. The small boy did not notice the tiny black-and-tan dog, he was so intent on watching his horses. He pushed them along the path toward the dog, who was sitting on his haunches. The dog suddenly discovered the horses; he sprang to his feet with a little frightened cry and looked at his owner beseechingly, and then stood trembling with fright. He seemed to say, "What are those monsters?" The little boy pushed the horses nearer and nearer. Suddenly he discovered the frightened dog. He turned the horses away at once, saying, "Poor doggie!" It is doubtful if he saw the loving looks that followed him as he ran with his horses in the other direction.

How a Soldier was Punished

Once during the Civil War a company of cavalry, preceding the regular army, came to a farm-house. The lieutenant in charge told the mistress that he was General Grant. He was fed with the best the house afforded.

He then went on his journey. When General Grant came up with the army he wanted something to eat. He was told by the mistress of the house that "General Grant" had eaten everything but one pumpkin pie. General Grant, it is said, paid the farmer's wife fifty cents for the pie, and told her he would send for it later. When the encampment for the night was reached, the General called for a full parade. When the army was formed, this order was read:

Headquarters, Army in the Field. Special order. Lieutenant Wickfield, of the Indiana Cavalry, having eaten everything in Mrs. Selvidge's house, at the crossing of the Ironton and Pocahontas and Black River and Cape Girardeau roads, except one pumpkin pie, Lieutenant Wickfield is hereby ordered to return with an escort of 100 cavalry and eat that pie also. U. S. GRANT,
Brigadier-General, Commanding.

The Lieutenant filed out of camp and obeyed the order. He was escorted by one hundred men.

A Journey with Dogs

Out in Dakota are two boys about nineteen years old. They have trained eight Newfoundland dogs to travel in harness. These boys propose to travel round the world in a wagon drawn by these dogs, except when they journey by water. Only six dogs will be in harness at one time; two will be kept to supply the places of any who become exhausted, or lame, or ill. The dogs are strong, and must be well cared for if the young men expect to complete the journey with them. They propose to advertise business houses in their journey, and to exhibit their dogs and outfit for a small fee at the cities, towns, and villages. They are now journeying toward New York, from which place they will go to England, then to France, Germany, Russia, Asia, and then to China and Japan. They will return by the Pacific Ocean to San Francisco, and home to Dakota.

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Correspondence

Jeanne Darc's Mission

To the Editors of The Outlook:

It is a matter of regret to those whose love for the memory of Jeanne Darc is a cult rather than a "fad" that Mark Twain, in his excellent compendium of history in the guise of fiction, perpetuates a view of Jeanne's mission which the best authorities consider erroneous.

He, in common with various historians, makes the coronation of the King at Rheims the climax and limit of her work for France, whereas, according to the other and more consistent view of the matter, it was only the first step towards the accomplishment of her promises, which included nothing less than the restoration of peace for France and the driving forth of the English from the land.

A good contemporary witness to the popular conception of the Maid's mission is the poetess Christine de Pisan, whose verses in Jeanne's honor were written while the heroine was still leading the armies of France. A part of this poem, written in curious old French, is thus paraphrased in "The Shield of the Fleur-de-lis:"

> The English fall no more to rise,
> When Jeanne her heavenly watchword cries;
> She drives them forth with constant will,
> And rids the Church of every ill.
> All Christendom at peace will be;
> She tolerates no heresy.
> For Holy Church and Christ the Lord
> She lives as prophecies accord.
> The Saracens will yield to her
> The Holy Land and Sepulcher.
> King Charles will conquer where she leads
> And share the fame of glorious deeds.
> In Palestine her life will end;
> May Heaven the full completion send!

The original of this poem, which is very long, may be found quoted in Vol. VI. of Martin's "History of France" and in Quicherat's "Procès."

The promises that Jeanne made when she began her work were recorded in the famous "book of Poitiers," but at the trial of Rehabilitation, in 1456, it was discovered that this book was missing, having probably been destroyed by those jealous of her fame.

It is to the garbled testimony of this trial that we owe the erroneous views of historians who have drawn upon its records for evidence concerning the mission of the Maid, without taking into account the probability of errors resulting from such a source. It was not to Charles's interest that the truth should be known in its entirety, or the record would have shown too fully the base treachery and shameful opposition to the Savior of France among those to whose glory and success she had devoted her life. The King had no wish to recall the promises whose lack of fulfillment must be laid at the charge of himself and his counselors. He was willing, on the contrary, to have it believed that at the first step in her mission the Maid herself drew back, renounced the authority of her divine commission, and was urged to go forward by the faint-hearted monarch, whose amazing inertness and indifference to his best interests had been in every crisis the most formidable obstacle in Jeanne's path.

In regard to this matter Martin remarks that the starting-point for this error was the deposition of Count Dunois at the trial of Rehabilitation in 1456, in which it was evident that he adapted his recollections to coincide with the evident wishes of his interrogators. Martin adds: "This deposition cannot balance in any degree the superabundant testimonies of 1429, the deposition of the Duke of Alençon, who was Jeanne's most intimate confidant, the Chronicle of Percival de Cagni, written in 1436, or the words of Jeanne herself."

In a letter which Jeanne sent to the English leaders before the siege of Orleans to offer them peace on condition that they should "go away into their own country," she says, "I am sent by the King of Heaven to drive you out of all France."

She looked forward with confidence to the time which should succeed the accomplishment of her mission, the driving of the enemy from France. When the Count of Armagnac wrote to ask her opinion in regard to the disputed succession to the Papacy, she answered that she could not know at present, being too much hindered by matters of war, but when she should be in Paris and at leisure she would let him know what he ought to believe as the truth.

In her letters to the English Regent and to the Duke of Burgundy she hints at her purpose of uniting all Christians against the "Saracens."

She constitutes herself the mouthpiece of the Church in breathing warnings against the heretic Hussites.

All this was in the joyous days of 1429, before her sense of her divine mission had been clouded with fear of betrayal from her "friends," the only power that could successfully oppose her inspiration.

If Charles and his advisers had in all things ably seconded her lead, there is no doubt that every early promise would have been fulfilled, and the career of the heroic Maid have been one of undimmed glory and success. His memory must bear the odium of her tragic end and partial failure. His is the shameful record of a base and petty soul who rejected and betrayed the angel of his country's deliverance.

CONSTANCE GODDARD DU BOIS.

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The Book of Jonah

To the Editors of The Outlook:

Your correspondent "P. W.," under the above caption in The Outlook for March 21, seems to me to convey the impression that it is rare, and perhaps not to be anticipated, to find among the leaders of the Higher Criticism a hearty appreciation of the ethical merits of the story of Jonah. In this I think there is an error. The leaders of the Higher Criticism, while objecting strongly to the view which holds that this story is historic, or a narrative of events which actually occurred, do ample justice to its ethical value.

For example, I find the following in Kuenen's "Religion of Israel," Vol. II., p. 243:

"From another point of view it will appear that the author of the Book of Jonah has done the same. He really handles one more special question. Objections were made against the credit of the prophecies upon the strength of the undoubtable fact that some of the threats against the heathen had not been fulfilled. The author admits this fact, but considers himself in a position to explain it satisfactorily; in such instances Jahveh's intentions are modified, on account both of the penitence shown by the heathen and of Jahveh's mercy, which extends to all his creatures. . . .

"The whole of this writing—which interpreted historically so justly gives offense—breathes a spirit of benevolence and universal humanity which is very attractive."

Canon Driver, in his "Introduction to the Literature of the Old Testament," p. 302, expresses himself to the same effect, and quotes Bleek as follows: "In no book of the Old Testament is the all-embracing fatherly love of God, which has no respect for person or nation, but is moved to mercy on all who turn to Him, exhibited with equal impressiveness, or in a manner so nearly approaching the spirit of Christianity."

Yours, etc.,

HENRY MORTON.

Stevens Institute of Technology, Hoboken, N. J.

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Justice to the Wilson Law

To the Editors of The Outlook:

In your brief comparison (in issue of March 21) between the Wilson and McKinley Laws, you say that under the latter during its last fiscal year the customs had fallen to $132,000,000, and during the first eleven months of the Wilson Bill the customs revenues were $152,000,000. Then you say, "this contrast is not fair to the McKinley Bill," because "during the fiscal year ending June 30, 1893, before the fall of prices and the partial suspension of importations, the McKinley Law produced customs revenues amounting to $203,000,000." But is this statement quite just to the Wilson Law? For in the first year of its operation, and largely even since, has it not suffered from exactly the same conditions—"fall of prices and suspension of importations"? Moreover, is it not fair to presume that the financial distractions, which all are agreed have greatly disturbed business and commerce, have militated against the Wilson Law?

D. T.

Notes and Queries

Please give a brief exposition of Romans ix., 13, and 18-21. Did Christ, in your opinion, teach any such views of the Father? Is the figure of the potter and the clay (as used by Paul) a reasonable conception of Deity? H.

The difficulty found here is in the finder, who mistakes Paul's doctrine for that of an arbitrary will to save some and damn others. Verse 13 refers to the fact that Jacob had a preferable country to Esau's (see Malachi i., 3). This was that Jacob might do more distinguished service to the world, that Christ and Christianity might proceed from him. This is a missionary election, not a proscriptive. Jacob is elected for Esau's sake, as well as his own. Verse 18, "Hardeneth," *i.e.* until the rebellious is properly humbled, as the ironmaster lets the ore stay in the fire till it melts. God's judgments are designed to be redemptive, not destructive. They "harden" men until men yield. Verse 19 is addressed to an unhumbled caviler. Verse 20 rebukes the presumption of criticising the All-wise. Verse 21 insists, not on God's superior power, but his superior wisdom. See Revised Version, "right," for Authorized Version, "power." The potter's right over the clay is that of an intelligent designer. So is God's right over us. Our intelligence compared with his is that of mere clay in the skillful potter's hands. Nothing inconsistent with Christ's teaching is here for those that rid themselves of Calvinistic prepossessions, and read it from the right point of view. Observe that Paul emphasizes throughout the idea of mercy and grace.

Kindly answer the following questions: 1. Do the best representatives of the New Theology believe in a second personal and visible coming of Christ to the earth? 2. How do those that deny such a coming interpret Acts i., 11; also Rev. i., 7, and other passages which advocates of a second visible coming base their views upon? 3. What does The Outlook think of Professor Totten and the premillennial views which he holds? 4. Kindly name the best book presenting (*a*) the view that the return of Christ is to be personal and visible; also (*b*) the best book holding that Christ's predicted return is to be spiritual. D.

1. Not in any physical or spectacular sense. The first advent was in the flesh, that the second advent might be in the spirit. In an ethico-spiritual sense, this second advent is both personal and visible, and now in progress in an evolutionary way. Christ is to-day manifestly the most influential person in the world, and becoming more so. 2. To see that Acts i., 11, denotes a mere analogy in a general way, see

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how the Greek phrase there translated "in like *manner*" is used in Matthew xxiii., 37, and 2 Timothy iii., 8. It proves nothing as to the "manner" of the advent, but only asserts its reality. As to Revelation, its language is so symbolical as to be valueless for the purposes of precise and literal definition. 3. Visionary and incredible. 4. Representative books, perhaps as good as any, are (*a*) "The Lord's Return" (Hunt & Eaton, New York), and (*b*) "Beyond the Shadow" (T. Whittaker, New York); about $1.25 each.

Two or three questions have recently come up in our Bible class and been left unsettled: 1. Whether Satan was lying when he promised the kingdoms of the world in the temptation of Christ; whether he really owns anything in this world; why he is called in the Gospels "the Prince of this world." 2. In regard to Romans vii., 15-24—whether Paul means that he has yielded to this "law of sin" since becoming a Christian, or merely been tempted without yielding. M. L.

1. Observe that Christ's temptation was really in the inward conflict of opposing principles, but is picturesquely imaged in the narrative as a colloquy in outward form. Still, it is clear from the history of great conquerors that the promise of world-wide dominion through subserviency to Satanic principles has sometimes been fulfilled. The name "Prince of this world" is appropriate to the evil spirit which the world, in departing from God, obeys. 2. A comparison of verses 9-11 and verse 2 of chapter viii. shows that Paul is speaking, not of what he actually is, now that he is "in Christ," but of what he was and would be if not in Christ. The present tense he uses describes out of his own experience the state of the man who has not come into the liberty of "the law of the Spirit of life."

Can you give me any information in regard to a system for free seats in a church that can be made to work satisfactorily? F. C. D.

Write to the "Free and Open Church Association," 2,745 Frankford Avenue, Philadelphia, for documents. We will say here that "the free-seat plan" is an objectionable term, as the seats are not free of cost. The distinction is between hired seats and contributing seats, the former on the commercial line of buying as cheaply as one can, the latter on the subscription line of giving as liberally as one can. The latter is more consonant with the idea of supporting Christian institutions. Churches that have adopted it manage the distribution of seats differently. Some leave every seat free to the first comer, others assign seats to applicants by a committee. Different methods suit different congregations.

The inclosed is taken from Dean Farrar's article in your issue for March 21: "The immense majority of scholars of name and acknowledged competence in England and Europe have now been led to form an irresistible conclusion that the Book of Daniel was not written, and could not have been written, in its present form by the prophet Daniel, B.C. 534, but that it can have been written only, as we now have it, in the days of Antiochus Epiphanes, about B.C. 164." What reason for the above is assigned by "the immense majority of scholars"? C. C. K.

1. The writer's acquaintance with the history of the earlier period is imperfect, but it becomes more and more exact as he approaches the times of Antiochus. 2. Hebrew philologists are clear in their opinion that the language of the book favors the later date. 3. There is a notable silence in regard to the existence of the book from the sixth century to the second, but from the second century onward it exercised the greatest influence over all succeeding literature. 4. The place of the book in the Jewish Canon is not, as in our Bibles, among the prophets next after Ezekiel, but by itself, nearly at the end of the *Hagiographa* or concluding section. [Condensed from the statements of Dr. Sanday, a conservative critic, in his lectures on "Inspiration," pp. 215, 216.]

Will you please refer me to some book or books that give the latest and best arguments for and against the doctrine of evolution, succinctly, containing also a list of ablest authorities pro and con? If you know of no such published list, kindly mention a few of the most prominent opposers of evolution. W. A. A.

The arguments against evolution are not very recent, as it has won the field as thoroughly as Newton's gravitation theory. You can read them still in such books as Dr. C. Hodge's "What is Darwinism?" (Scribner, Armstrong & Co., New York), and Dr. Tefft's "Evolution and Christianity" (Lee & Shepard, New York). Such books, however, do not truly represent the position of the Christian evolutionist, which you will find in such books as Le Conte's "Evolution and its Relation to Religious Thought" (Appleton, New York), and Beecher's "Evolution and Religion" (Fords, Howard & Hulbert, New York).

1. Can you render any help as to how one can think of one God with three Divine Persons in the Trinity? How can a person love all three Divine Persons equally when the first Person in the Trinity seemed to be so cruel as to require the death of his Son before he would consent to pardon the sinner? 2. What is meant by the "Lamb slain from the foundation of the world"? J. A. H.

1. To attempt to answer this within the limits of a paragraph would only raise a crop of questions. Read a little book written for laymen, "Gloria Patri; or, Our Talks on the Trinity" (T. Whittaker, New York, $1). 2. That the principle of vicarious suffering for redemption—symbolized by the slain lamb—is an eternal principle, inwrought into the nature of things.

What would you suggest as the best books dealing with the subject of Christian Union, especially such as treat of proposed bases of union, or organized efforts on the part of any denominations or bodies of Christians to promote such union among believers in Christ? L. W.

The most elaborate and comprehensive work on this subject, especially valuable as embodying the views of prominent men in different denominations, is "The United Church in the United States," by Professor Shields, of Princeton. (Scribners, New York, $2.50.)

Please give a list of the best books on "Immortality," which might convince a disbeliever in the Bible. CONSTANT READER.

For this special purpose see Sir Edwin Arnold's "Death, and Afterwards" (Trübner & Co., London), Professor John Fiske's "Destiny of Man," and Dr. Gordon's "Witness to Immortality, in Literature, Philosophy, and Life" (Houghton, Mifflin & Co., Boston).

1. Kindly tell me the name of the publishers of F. D. Maurice's lectures on Revelation, also his lectures on the Gospel of St. John. 2. Also the publishers of Dr. J. P. Coyle's new book, "The Spirit in Literature and Life," that you speak of. H. P. S.

1. Macmillan & Co., New York. 2. Houghton, Mifflin & Co., Boston.

In answer to "F. H.'s" query in the current Outlook, I would say that the Co-operative Building Bank, 309 Broadway, issues life-insurance policies in connection with its loans, so that in case of the borrower's death before full repayment of loan a clear title is conveyed to such person as the borrower may designate. S. A. S.

Books Received

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Dickinson, Mary Lowe. From Hollow to Hilltop. 50 cts.

AMERICAN BOOK CO., NEW YORK

Quincey, Thomas De. Revolt of the Tartars. 20 cts.
Burke, Edmund. Conciliation with the American Colonies. 20 cts.
Coleridge, S. T. The Rime of the Ancient Mariner. 20 cts.
Macaulay, Lord. The Life of Samuel Johnson. 20 cts.

BAKER, VOORHIS & CO., NEW YORK

Kelly, Edmond. The French Law of Marriage. Revised by Oliver E. Bodington. $3.50.

W. B. CLIVE, LONDON, ENGLAND

Welton, J. A Manual of Logic. Vol. II.

HENRY T. COATES & CO., PHILADELPHIA

Castlemon, Harry. The House-Boat Boys. $1.25.

COPELAND & DAY, BOSTON

Brown, Alice. The Road to Castaly. $1.
Rideing, William H. The Captured Cunarder. 75 cts.
Scott, Duncan Campbell. In the Village of Viger.

E. P. DUTTON & CO., NEW YORK

Hepworth, George H. The Farmer and the Lord. 75 cts.
Abbott, Lyman, D.D. Love and Death. 10 cts.

R. F. FENNO & CO., NEW YORK

Speight, T. W. The Heart of a Mystery. $1.25.

GINN & CO., BOSTON

Aristophanes. The Plutus. Edited by Frank W. Nicolson.
Keats, John. Poems. Edited by Arlo Bates.

HARPER & BROS., NEW YORK

Hardy, Thomas. A Laodicean. $1.50.
Curtis, William Eleroy. Venezuela. $1.25.
McVickar, Harry Whitney. The Evolution of Woman. $2.

HOUGHTON, MIFFLIN & CO., BOSTON

Hawthorne, Nathaniel. The House of the Seven Gables. 60 cts.
Swift, Jonathan. Gulliver's Travels. 40 cts.

LONGMANS, GREEN & CO., NEW YORK

Shakspere, William. The Merchant of Venice. Edited by F. B. Gummere. 60 cts.
Shakspere, William. A Midsummer Night's Dream. Edited by G. P. Baker. 60 cts.
Shakspere, William. As You Like It. Introduction by Barrett Wendell. Notes by W. L. Phelps. 60 cts.

MACMILLAN & CO., NEW YORK

Broglie, Duke de. An Ambassador of the Vanquished. Translated by Albert D. Vandam. $3.
Harnack, Adolf. Christianity and History. 80 cts.

MAYNARD, MERRILL & CO., NEW YORK

Storm, Theodor. Immensee. Edited by H. S. Beresford-Webb. 40 cts.

FLEMING H. REVELL CO., NEW YORK

Dawson, Sir J. William. Eden Lost and Won. $1.25.
Ludlow, James M. The Baritone's Parish. 30 cts.

STONE & KIMBALL, CHICAGO

The Massacre of the Innocents and Other Tales. By Belgian Writers. Translated by Edith W. Rinder. $1.25.
Wolf, Alice S. A House of Cards. $1.25.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR, BOSTON

Wells, Amos R. Social—To Save. 35 cts.
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Wells, Amos R. Prayer-Meeting Methods. 50 cts.
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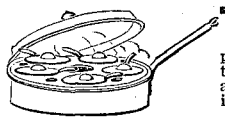

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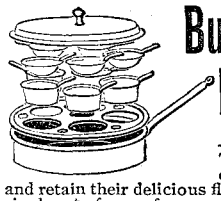

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Bits of Fun

It would be pleasanter living in the world if there were not so many fools in it, but more difficult to make a living.—*Atchison Globe.*

"Who is this Professor Röntgen, the discoverer of X rays?" "He's a German scientist." "Is he the same man who induced feeble-minded people to write Xmas for Christmas?"—*Chicago Record.*

"Doctor, will Mr. Montmorency have a slow convalescence?" "Yes, nurse, I think so; you see, he has been very sick, and there is a serious complication—he is extremely wealthy."—*Chicago Record.*

Spratts—Miss Elder is much older than I thought. Hunker—Impossible. Spratts—Well, I asked her if she had read "Æsop's Fables," and she said she read them when they first came out."—*Home Journal.*

The distinction between a good preacher and a bad preacher has not changed much since Archbishop Whately declared that "a good preacher preached because he had something to say, and a bad preacher because he had to say something."—*Chicago Standard.*

"There is one thing," said a bright woman who has been visiting Washington, "that I must say in favor of the United States Senators. They are real gentlemen." "And what, in your estimation, goes principally to make up a real gentleman?" "Oh, that question was settled long ago. It's the art of doing nothing gracefully."—*Washington Star.*

A teacher in one of the Hartford city schools requires her pupils to write sentences containing the words in the lesson. These sentences are sometimes very funny. Here are two: One of the words in the lesson was "urchin." A little fellow, who would evidently rather stay at home and play than go to school, wrote, "The father is urchin his boy to go to school." The following is more subtile. The word was "pacify;" and the sentence written was, "The author pacifies the poem." "Why, what do you think 'pacify' means?" asked the teacher. "The dictionary says it means 'compose.'"—*Hartford Courant.*

A teacher in the primary school of a Western city recently read to her pupils "The Old Oaken Bucket." After explaining it to them very carefully, she asked them to copy the first stanza from the blackboard and try to illustrate it by drawings, as the artist illustrates a story. Pretty soon one little girl handed in her book with several little dots between two lines, a circle, half a dozen dots, and three buckets. "I do not understand this, Bessie," said the teacher. "What is that circle?" "Oh, that's the well," was the reply. "And why do you have three buckets?" "Oh, one is the oaken bucket, one is the iron-bound bucket, and the other is the bucket that hung in the well." "But what are the little dots?" "Why, those are the spots which my infancy knew."—*New York Tribune.*

He Informed the Bishop

A well-known Bishop, who takes a prominent interest in everything affecting the working classes, wishing to judge for himself what a journey in a workman's carriage was like, took a ticket and joined the miscellaneous crowd which fills these trains on the Great Eastern Railway.

After a most undignified struggle for a seat, he found himself jammed in between a navvy, smoking a strong black pipe, on his right, and an artist in house-painting, smelling strongly of his craft and carefully balancing a can of green paint, on his left hand. The good Bishop, apprehensive for the safe balance of this can and nauseated by the very unpleasant odors arising, was also very much shocked by the bad language which garnished the conversation of his neighbors.

After a particularly strong expression from the navvy, the Bishop, touching him gently, inquired:

"My good man, please tell me where you learn the language you have just made use of."

The navvy replied, with a suspicion of pride in his tone:

"Learn it, guv'nor? You can't learn it! It's a gift!"—*Tit-Bits.*

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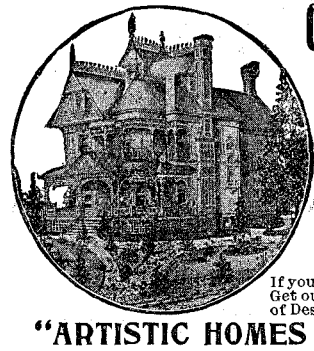

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About People

—Bishop Hamilton, of Niagara, who has been chosen the first Bishop of the new diocese of Ottawa, in Canada, is about sixty years old, and a graduate of Oxford.

—Says an exchange: "There is a pastor in Russiaville, Ind., who boasts the name of the Rev. Orange Vandever Lemon Harbour. His ministry should be fruitful, to say the least."

—William Salmon, of Glamorgan, Scotland, who recently celebrated his one hundred and sixth birthday, is said to be the oldest physician and the oldest Free Mason in the world. He is in excellent health.

—Mrs. Mary Harlan, of Coxville, Ind., mother of ex-United States Senator Harlan, of Iowa, and grandmother of Mrs. Robert T. Lincoln, was one hundred years old on March 20. At the birthday reception there were present a daughter seventy-eight years old and a son seventy-six.

—Queen Liliuokalani, it is reported, intends to take up her residence in Australia, where she means to build a villa on the Garda Lake for a country home, and will pass the winter elsewhere. She is expected at Vienna in the autumn of 1896, and will spend next spring in London with her niece, who is now with her father on the Riviera.

—The enthusiasm which greeted the choice of the late Ambroise Thomas for director of the Paris Conservatoire in 1871 moved Jules Simon, Minister of Public Instruction, to say, in signing his commission: "You are so unanimously designated for the position that had I not bestowed it upon you I should have seemed to rob you of it."

—An English correspondent of an American paper says that the system of privately educating the princes of the English royal family has been abandoned by the Queen. Prince Arthur of Connaught is at a school near Farnborough; the Duke of Albany is at a school near Lyndhurst, where Princess Beatrice's son, Prince Alexander of Battenberg, is to be sent after the Easter holidays.

—The new President of Hayti, General Tiresias Simon-Sam, who was Minister of War under Hippolyte, and who has now been chosen to succeed his late chief, is a brother-in-law of General Telemaque. The latter led the northern Haytians in the revolution of 1889 against Légitime. Telemaque was killed at the head of an army of his troops while they were attacking the National Palace. Hippolyte, who was his right-hand man, then became leader, and now Simon-Sam, who was Hippolyte's military lieutenant, comes to the chieftancy. His election is said to indicate no change in the internal or external policy of the country.

—The German naturalist, John Gundlach, is dead in Havana. Mr. Gundlach was born at Marburg, Hesse-Cassel, in 1810. His father was a professor in the university there, and his son received the degree of Doctor of Science in 1838. He published in his native country some notable articles on natural history. The wealthy Cuban, Mr. Booth, proposed to him to come to Cuba and write a book on the natural history of the island. Mr. Gundlach accepted, and in 1839 he landed at Havana, and never returned to Europe except for short visits. In 1844 he began his collection of Cuba's fauna, now preserved at the Institute in Havana, and valued at over $200,000. He completed it in 1856.

—A statue of John Bright recently set up in the corridor of the Parliament buildings has met with much disapproval. His sons have asked to have the statue removed. Mr. Labouchere describes it in "Truth" thus: "Instead of Mr. Bright's massive, impressive features, suggestive of thought and intellect, we have the rounded cheeks of a smug grocer, and a mouth from which no one could expect weighty oratory to proceed by any effort of imagination. The hair of the head is superabundant, with a suspicion of cosmetics and excessive brushing, while round the face is a sort of rope frame, which, on close inspection, is perceived to be intended for what is called a Newgate fringe. The body is small and puny, and the attitude the very reverse of that of an orator. The legs are not separated, and look as if the sculptor had had in his thoughts a dryad rather than a man, for they convey the idea of the trunk of a tree rather than the limbs of a human being. The general effect is that of the most insignificant person who ever walked the earth, without conveying the faintest resemblance of what Mr. Bright was like."

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Grace Hartley Stokes

The obituary columns of the New York papers contain the announcement of the death of Grace Hartley Stokes. A peculiar sadness attaches to this announcement of the death of a beloved wife and devoted mother. But a month or two before, Mr. and Mrs. Stokes were called upon to mourn the loss of a last remaining child, a peculiarly charming and lovely girl of eleven, whose funeral services took place December 20, 1895, in place of the birthday festival which had been planned for her. Since that time the mother, who had been in failing health for several years, lost all interest in life, her only desire being that she should be allowed to join her loved ones. A severe illness set in, which it was hoped had taken a favorable turn, but a sudden chill and shock brought her quick relief from all her pains, and her desire was granted. She was permitted to enter into peace and new life.

Mrs. Stokes was a daughter of Marcellius Hartley, and a granddaughter of Robert N. Hartley, known as one of the prominent founders of philanthropic institutions in this city. She inherited in an eminent degree the virtues of good sense, judgment, and executive ability. Her affable manner among her friends made her welcome as a worker in benevolent enterprises. As a girl she joined the Madison Square Presbyterian Church, then under charge of the Rev. Dr. Adams, of which church her grandfather was one of the oldest officers. She early worked in the Mission Sunday-school, where she had a marked influence on the girls placed in her charge. She was a Vice-President in the Madison Avenue Exchange for Women's Work, President of the Ladies' Franco-American Committee for the Evangelization of France, and was interested, so far as her health would allow, in other charities. She was married to Mr. James Stokes in 1882. As a daughter she was most devoted, as a wife loving, as a mother beyond comparison, and as a Christian retiring and unobtrusive.

C.

Tufts College

Parents who value the special advantages offered by a comparatively small but well-equipped college will find Tufts College, near Boston, a close competitor with others of its size for their favorable regard. Beautifully situated on an eminence overlooking the city suburbs, and within convenient distance of the great libraries in Boston and Cambridge, its variety of courses and its modern spirit and methods are well abreast of the public demand. Though endowed and fostered by Universalists, it is still undenominational in the same sense as Yale under Congregational oversight. Women are admitted on equal terms with men, as at Cornell; and, as there, have their separate hall for residence. The total of students this year, including those in the Divinity School and the Medical School, is 465, of whom 22 per cent. are women. For this number of students there are 86 instructors. From President Capen's report it appears that he himself devotes nine hours a week to instruction. We doubt if there is another college in America, at least in the Eastern States, where it is possible for a student to take up the study of Greek after admission. The College gives its name to the local post-office, known as "Tufts College, Massachusetts."

In this connection we note the recent resignation of President Cone, of Buchtel College, Ohio, on the ground of lack of sympathy with the sectarian demands of Universalists in its constituency.

—M. Vanderheym, a well-known journalist of Paris, who spent some time at the court of Emperor Menelek of Abyssinia, says that the feet and hands of the dusky monarch are of an unusual size. He adds that the Negus was a great admirer of President Carnot, and sent a wreath to be placed upon his grave. When some of the native priests saw a photograph of their ruler, taken by the correspondent, they upbraided him for allowing a European to reproduce his features by means of an instrument invented by the devil. "Idiots!" replied Menelek; "on the contrary, it is God who has created the materials which make the work possible. Don't tell me such nonsense again, or I'll have you beheaded."

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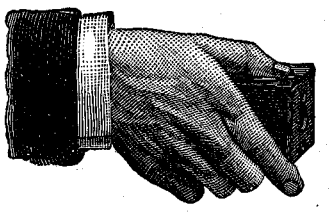

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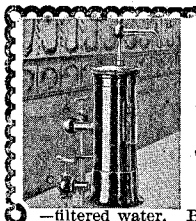

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The Business World

The Stock Market

Notwithstanding the fact that exports of gold have been announced, the stock market in New York last week showed considerable improvement. The railway earnings for March are reported to be very good, while the completed reports for February are even better than had been expected, notable examples being the Burlington and Quincy, Chesapeake and Ohio, Louisville and Nashville, Canadian Pacific, Erie, Atchison, Topeka, and Santa Fé, and Milwaukee and St. Paul. The improvement in the iron industry also affected favorably the coal and iron roads. In industrials the extraordinary manipulation of the American Tobacco Company's stock was the sensational event of the week. The directors on Wednesday announced a dividend of 2 per cent. on the common stock and distributed to the amount of 20 per cent. of new 6 per cent. scrip convertible into stock at the option of the company. This scrip is ostensibly declared out of the undivided surplus of $8,600,371 as of December 31, 1895, the company having invested $4,000,000 of its surplus earnings in new property. "Considering," properly remarks "Bradstreet's," "that on December 7 last the company passed its regular February 3 per cent. dividend on the common, and in view of the general belief that its profits must be seriously reduced by the competition in the trade, this last proceeding is regarded as a piece of managerial stock-jobbing." A considerable rise in the price of stock was followed by some decline. The whole transaction was speculative and misleading. The bank statement for the week showed an increase in loans of $221,500 as against a decrease of $2,529,900 the previous week; this more than counterbalances a reduction in cash and reserves, and the whole money situation is improved.

Business Failures

We learn from "Bradstreet's" that the first quarter of 1896 presents the largest list of actual commercial and industrial failures in business in the United States—those in which liabilities exceed assets—ever reported for a like period. The total (including financial institutions) is 4,512, or 700 more than in a like portion of 1895, 543 more than in 1894, and 1,443 more than in the first quarter of 1893—increases of 18, 11, and 47 per cent., respectively. The largest preceding like total, 4,050, was reported in 1885. Liabilities of those failing this year amount to $62,513,000, an increase of 30 per cent. as compared with a year ago, 27 per cent. as compared with the first quarter of 1894, and 60 per cent. as contrasted with three years ago.

The London Financial Situation

A letter from a London correspondent to the New York "Evening Post" points out that while there is a vast deal of unemployed capital, and good investments are being sought and unexceptionable stocks are bringing high prices, yet the stock market has been stagnant, while money has been extraordinarily cheap. In other words, while the economic conditions have been good, there has been no corresponding financial activity. This is the explanation given:

> The main causes which appear to have neutralized for the moment all economic influences, and to have produced the present deadlock in business, may be enumerated as follows: European politics, the Venezuelan question, the political catastrophe in South Africa, further bankruptcies of American railroads together with enormous assessments exacted, and finally the perplexity occasioned by the already phenomenally high level to which all first-class securities have attained.

Of special interest here is the comment made upon the causes of distrust of American securities:

> The revival in confidence and market activity which had followed Lord Salisbury's reassuring statements [regarding the Turkish situation] was quickly disturbed by President's Cleveland's message to Congress on the Venezuelan question. Writing you upon this matter last December, I remarked that it would be impossible to overestimate the impression created in financial circles here by the unfriendly sentiments voiced by the Jingo party in America towards this country. The continued and profound disregard of all American securities by the general public has certainly warranted the statement. While I am upon this point, and speaking generally of the future of the American market, I may say that it is the universal opinion—rightly or not—in the most influential quarters here that no operations should be undertaken in American securities before the next Presidential election has passed. In this view there is no necessary reflection upon the present President's policy, which in most respects commands approval in London financial circles; but it does reflect in an unmistakable manner the growing belief that these periodical elections are the occasion for the treatment of such grave matters as the stability of the currency and foreign affairs in a manner ill-befitting the important interests at stake.

The high value set upon good securities in the London market just now is shown by the statement that—

> Not only have consols risen to the record price of 110 ex-dividend, but moderately good investments have climbed to heights hitherto undreamed of. To give you an idea at once of the plethora of unemployed money here, and at the same time the dearth in first-class investment stocks, I may mention that very recently one of our home corporations (Leeds) announced an issue of £250,000 stock bearing only 2½ per cent. interest (rather less than consols). Not only was the loan applied for nearly ten times over, but the price at which it was allotted was 3 shillings 6 pence premium.

Japanese Trade Competition

There has been a great deal of rather wild talk about the threatening competition of Japanese manufactures with those of Europe and America. It is true that the industriousness and ingenuity of the Japanese, combined with the very low rates of wages prevailing in Japan, make the problem an interesting one; but these are not the only conditions to be considered. The Japan "Weekly Mail" conservatively points out that there is too radical a difference between Eastern and Western methods and ideas to be overcome immediately. It adds:

> Cheap and expert labor is not the only essential to success in such competition. It has been proved that even in the case of an essentially Japanese specialty the shrewd, experienced European can more than hold his own. We allude to lacquer. The Japanese stand easily at the head of all nations in the quality of their lacquer. There, if anywhere, they should be able to defy rivalry. Yet what are the facts? Japanese lacquer experts, in their attempts to capture the New York market, have had their thunder stolen by Germans, who gauge the taste of the Americans with much greater accuracy and produce lacquers better appreciated and cheaper than those of the Japanese themselves. Not fine lacquer, indeed, nor anything like as fine, but better suited to the immediate purpose of its manufacturers. Another case in point is the work of the silversmith. As chiselers of metal the Japanese have no peers. Their skill in that line ought to open a wide and profitable field in Europe and America. But it does not. With the exception of a few fancy articles, objects of art rather than of utility, they sell nothing abroad. They have not yet found the range of Occidental taste, and, judging from past experience, it seems likely that they will continue to waste their strength for a long time upon unfruitful essays.

Florida's Future

The heavy blow of last year's "freeze-out" in Florida has set a good many pessimists to predicting commercial ruin to the State. Much may be said to the contrary. In the Chicago "Inter-Ocean" we find the following interesting letter from Mr. L. S. Eldred, of Ankona, Fla., replying to a correspondent who had declared that "the frost of last year literally ruined Florida." Mr Eldred says:

> While it is true that the freeze of last year was a cruel blow to Florida, we do not feel that Florida is ruined, and although a few of our people were so discouraged that they moved away, the great majority showed the stuff Americans are made of by looking the disaster squarely in the face, and have gone to work with a determination of repairing the great loss sustained not only by them, but by the whole country. I live fifty-five miles north of Lake Worth, and to-day the orange-trees are full of bloom, and we have had all the oranges we wanted for our own use, and a good many boxes have been shipped from this neighborhood. A few orange groves as far north as Rockledge escaped the freeze entirely, and the work of budding and renewing the groves is going on all along the east coast, as well as all over the State, so that in a very few years we will be enabled to again supply the people of the North with oranges whose fame is unsurpassed, hardly equaled, by any on earth. Our principal interest here is pineapple-growing. Our pines were frozen in the ground, but the wonderfully recuperative power of this sunny clime has again clothed the fields in beauty and made our hearts glad with the glorious sight of a coming fruitful harvest. Florida is not dead, but it is again budding into life, and her inhabitants in the near future will make her the peer of any of the sister States of our glorious Union.

Rice

Before the production of rice in this country approaches the consumption there must be a great expansion of the rice-fields in Louisiana and elsewhere. The "American Agriculturist" pertinently remarks that

> The rice crop harvested in the fall of 1893 in Louisiana, Georgia, and the Carolinas was placed at 123,000,000 pounds, compared with 237,000,000 pounds a year earlier. The 1894 harvest cannot yet be announced, but testimony points to a relatively small yield. Despite imports of 140,000,000 to 200,000,000 pounds annually, the home production is only about half the consumption. The tariff, of course, is not favorable to planters, as it has been lowered in the last two revisions. In the old law of 1883 cleaned rice was obliged to pay a duty of 2¼ cents per pound. This was changed to 2 cents in 1890, and by the provisions of the new law, which went into effect last August, the duty is only 1½ cents.

The Chinese Maritime Custom Service

In the Imperial Chinese Maritime Custom Service over 3,500 people are employed. The annual foreign trade amounts to $220,000,000 a year. The annual collections at the 24 trading ports are $18,000,000, and the clearances 30,000,000 tons of shipping. The service lights 1,800 miles of coast. The Inspector-General is Sir Robert Hart, through whose fingers, as Mr. Norman tells us, $500,000,000 have run into the coffers of the "Son of Heaven" and never one of them stuck. Sir Robert's service forms an *imperium in imperio* without parallel in history, and Mr. Norman justly plumes himself that it is built upon the genius and integrity of an Englishman.

Fire Insurance

"Bradstreet's" gives the following summary of the annual report of the New York Superintendent of Insurance as regards fire and marine insurance:

> The condition of the various fire and marine insurance companies transacting business in the State showed material improvement during the year 1895. The assets of these companies increased over $9,000,000 in 1895, as against an increase of $2,000,000 in 1894 over 1893, while the increase in liabilities last year amounted to but little over $1,000,000. With only $700,000 less premiums received in 1895 than in 1894, losses diminished over $5,000,000. The Superintendent refers to an amendment he has outlined to the portion of the fire-insurance law relating to the incorporation of mutual companies, which has been introduced in the legislature, with a view of enabling the Superintendent of Insurance to exercise an authority, not now given him, to withhold a corporation certificate from this class of proposed corporations whenever it is manifest to him that reasonable doubt surrounds the honest intention of the incorporators to organize a mutual fire-insurance company for the benefit primarily of its members, and not for the purpose of placing commissions in the pockets of agents and brokers.

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The Unexpected

"The man who said 'tis the unexpected that always happens' was a preacher, I'll guarantee," said a clerical member of the Lunch Club. "At my time of life I ought not to be stunned by anything, but yesterday after service a good woman of my flock did manage to take my breath away. I was preaching about God's tender wisdom in caring for us all," he said. "I illustrated by saying that the Father knows which of us grow best in sunlight and which of us must have shade. 'You know you plant roses in the sunshine,' I said, 'and heliotrope and geraniums, but if you want your fuchsias to grow you must keep them in a shady nook.' After the sermon, which I hoped would be a comforting one, a woman came up to me, her face glowing with a pleasure that was evidently deep and true. 'Oh, Dr. ——, I am so grateful for that sermon,' she said, clasping my hand and shaking it warmly. My heart glowed for a moment, while I wondered what tender place in her heart and life I had touched. Only for a moment, though. 'Yes,' she went on, fervently, 'I never knew before what was the matter with my fuchsias'!"

"Think of that!" he implored, with comical despair, when the laughter had subsided. "You get up and preach to people, and fancy, as you meet their riveted gaze, that you're striking right at the soul's depth of every one, and, lo! no man knoweth what manner of impressions those several scores or hundreds have of you. It reminds me of a story my daughter tells. In Sunday-school, one day, she was talking earnestly about Moses to her class of boys. They were bright little chaps averaging about eight years, and paid remarkable attention. One manikin in particular, though, almost startled her by the intensity of his expression as he sat, with his elbows on his knees and his chin in one hand, looking her steadfastly in the face. 'What is it, David?' she ventured to ask, presently, expecting a query about Amram or Jochabed. No answer from David, whose thoughts were too deep for words. Presently, apropos of the exodus, 'Miss L——, do you like chocolate meringues?'"

"Well, I've never preached or taught," said Ben Adhem, presently, "but I've had some little experience in the unexpected, myself. I remember one instance which occurred on my father's farm in good old Ohio. 'Zeke was a very raw, very ungainly, and very poverty-stricken 'hand' who hailed from the least respectable region of country round about. He had probably been brought up on parched corn and maple syrup, and never had a Sunday suit in his life. When he came to us, at any rate, he was almost barefoot, and as the days began to grow chill, father took it upon himself to buy 'Zeke a pair of good stout shoes. The presentation was a sorrowful scene. 'Zeke held the shoes disconsolately by the string which tied them together, and tried to look grateful, with alarming unsuccess. 'Why, what's the matter, 'Zeke? don't you like your shoes?' father asked, in real concern. 'Zeke's face quivered and presently broke into a lubberly expression of woe. 'Yes, sir,' he said, 'gulping' hard, 'but I could have went without shoes, an' I'm just sufferin' fer a buzzim pin.'"—*The Interior.*

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A Plea from India

We are glad to give our readers the following clear statement of the mission situation in India from the pen of Mr. Hume:

To the Readers of The Outlook:

At the meeting of the American Board last October the following resolution was passed: "That the Prudential Committee be instructed, so far as practicable, to restrict operations within the measure of the means furnished them. For all limitations or suffering thus occasioned the churches must answer, which, with the knowledge of the need and the opportunities, and with the needed resources in hand, fail to correspond to the call of the Master, of their fellowmen, and of the heroic representatives they have sent into the field." The Prudential Committee followed those instructions in deciding how much money to authorize their missions to spend in 1896. The effect is to cut deep into the effectiveness of those missions. Now it is necessary to inform the churches and to ask what they think about it and will do about it.

In making appropriations for their oldest mission, the Marathi Mission of India, the Prudential Committee felt obliged to reduce ten per cent. from the personal allowances of all missionaries, men and women, except those ladies who are on the lists of the Woman's Boards and who are supported by them; and to appropriate from forty-one to forty-four per cent. less than was asked for work by and for men and boys, *i. e.*, what is technically called American Board work. The Woman's Boards have nobly agreed to supply what was asked by the mission in their regular estimates for work done by and for women and girls, *i. e.*, what is technically called Woman's Board work.

First, an explanation is needed of how the estimates are made out by the mission. In the early part of each year the Prudential Committee, in view of their probable receipts, send to their missions a statement of the amount within which each mission must bring its estimate for expenses for the following year. Thus the Marathi Mission was told early in 1895 that it must bring all regular estimates for 1896 within a certain sum. Then in May, 1895, the Mission met as usual, to make estimates for 1896, all of which are made out with the utmost detail for every item in the name of every agent and school. One or two new missionaries had joined the Mission. A new rule of the Prudential Committee had to be carried out which required that the rental value of even mission houses must be put into estimates as expenses to be provided for. For such reasons some expenses had to be planned for in 1896 which were not pressing when estimates for 1895 were made. Then, after putting into the estimate list the usual personal allowances for missionaries, in order to keep the total estimates for agents and schools and general work within the limit set by the Prudential Committee, it was found necessary for every missionary to make his individual estimate for his own work by and for men and boys (what is called American Board work) 6½ per cent. less than the estimate for the same work in 1895, and to make his estimate for Woman's Board work 4 per cent. less. Now, this restriction made it not only impossible to enlarge, or to get into regular estimates any item for old work which, though carried on, had never been provided for in regular appropriations, but made it necessary for every one to leave out of estimates for the next year some work which he was actually carrying on. But, worse still, entirely apart from work carried on by receipts secured under regular estimate appropriations, we are all trying, by hook or crook, to carry on a lot of other work which for years we have not been able to get into the regular estimates. This work has been paid for by money from our personal allowances, by some special donations which are occasionally sent, or by begging hither and thither. And the reason why we have done this is because for several years this reduction and partial restoration process has been going on, and because the results and fruitfulness of our work has compelled expansion. *E.g.*, what would any of you do if, after training young men for years in a theological seminary or a normal school, you were told that for a certain year less money would be sent? Would you abandon those trained men, or strain every nerve to employ them? If you easily answer, "Just do nothing, but let them go," we reply that men at home may not be able to tell just what soldiers should do rather than sacrifice positions won with blood in a protracted campaign.

At any rate, because this restricting process has been going on for several years, when the Mission in May, 1895, was making out estimates for 1896, even missionary ladies, who have special support from the Woman's Boards, were unable to put into the regular estimates requests for work for women and girls which they had carried on for years. Also, take my own case. The Theological Seminary is one of my specialties. I was in America on furlough during parts of 1893 and 1894. In consequence, our Theological Seminary was then closed, and no request for money for it was put into our regular estimate for 1895. Since my return, though the Seminary is reopened and *must* be kept up, it was impossible to put into the regular estimate list any request for money for the Seminary, because even all requests for regular work in the 1895 list (which did not contain *this* item) had to be reduced six and a half per cent. in estimates for 1896! And, besides all else, I myself was employing fifteen agents now at work, whose names I have not been able to get into the regular estimates.

One further explanation. After the *regular* estimates are made up, we are authorized to add *supplementary* estimates in two sections, which are called "Preferred Contingents" and "Ordinary Contingents." If the Prudential Committee ever feels able to authorize expenditures additional to the regular estimates, the "Preferred Contingent" items get consideration. "Ordinary Contingents," though really urgent, would be granted only if a flood of contributions came to the Board. However, the devotion and enterprise of the Woman's Boards give hope that requests for *women's* work, even if put into the "Preferred Contingent" list, stand a fair chance of being granted.

Under such restrictions the estimates for 1896 were made out; *i.e.*, even the regular estimates did not begin to provide for our old and important work. But a few days ago, when the appropriations, *i.e.*, the amount authorized to be spent in 1896, were announced by the Prudential Committee, our very inadequate estimates had been reduced by from 41 to 44 per cent. on all work for men, and our personal allowances reduced 10 per cent.! The Woman's Board work only was not cut. I say nothing about reductions on our personal allowances. We will not complain. What are we to do about the work? We have economized and economized. We have sifted and sifted. We have done too much cheese-paring. Here, for example, is Mrs. Bissell, who has been a splendid missionary for forty-four years, and who, after a service of seventeen years without furlough, during which her husband died, took a short furlough, and returned to India in December last with a great zeal to pursue district work. In January she assumed charge of a district with four churches, six schools, fourteen agents, and a good many children in a boarding-school. Fifteen days later she heard that for all this work she has appropriations averaging about $24 a month. Within a month after she began work there were fifteen adults and fifteen children baptized. What *do* the home churches want Mrs. Bissell to do? Stop working? Dismiss half her agents? Close half her schools? Though superintended by a lady, it is work mostly by men for men and boys.

I have a good many personal friends. I could write them of my individual difficulties and beg gifts. But that is not the way for the churches to carry on their large foreign missionary work.

In these days much is rightly said about the importance of having superior missionaries. But what is the use, if you give them inadequate support when successful? And what is the result on any superior worker if year after year you compel him to do cheese-paring, and to throw away the results of his heart and brain work? And what is the result on mission agents if their tenure of office is uncertain, and the results of their work liable to be thrown away?

Let no man imagine that this is complaining. It is simply a wee, wee bit of honest reporting. What the home churches are to say and do is not for us to say. But here are some facts: The personal allowance for every missionary in the Marathi Mission, man or woman, married or unmarried, except in the expensive city of Bombay, when not reduced, is $40 a month in gold. Rent and health changes and so on are not included in this. A preacher costs from $30 to $60 a year, according to his attainments and family. An ordinary primary school costs from $30 to $60 a year. A school-house costs from $25 to $150. A boy or girl in an ordinary boarding-school can be entirely supported for from $10 to $20 a year, according to standard and place. An enlarged contribution at the stated collection, an extra collection from some churches, gifts from private individuals, sent to F. H. Wiggin, Esq., Treasurer of the American Board, 1 Somerset Street, Boston, Mass., will enable the Prudential Committee to give this Mission added appropriations and limit the disaster which endangers it. Oh for a regular gift from every member of every church! This is what we all hope for.

R. A. Hume.

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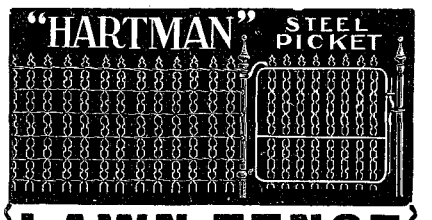

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"The Enemies of the Social Order"

AN OPEN LETTER TO THE REV. LYMAN ABBOTT

My Dear Sir:

I have read with careful attention your sermon under the above title published in The Outlook of February 29. I am slow to express dissent from the views of a man for whose kindness of heart I entertain the highest respect. But the best friends, where their fundamental principles differ, must part; and sometimes with an emphasis proportioned to the divergence of their views. I presume you are too good a philosopher to feel hurt by the use of plain words to describe your teachings; and I shall not hesitate, therefore, to stigmatize with perfect simplicity what seem to me the false and mischievous doctrines put forth in your sermon.

In the first place, permit me to express my surprise at the strange confusion of thought and reasoning it exhibits. You ignore, in a style worthy only of the poorest declaimer, the distinction between personal revenge and public justice. This distinction is so broadly made in the Bible (to which you appeal) that it would seem impossible for any honest man to overlook it. We used to get plenty of that sort of unreason years ago from the O'Callaghans and other opponents of capital punishment; but I confess my surprise at getting it from an accomplished divine and student of the Scriptures. Your text itself is an illustration. You use the words of Jesus forbidding private revenge to introduce a discourse arguing against the deliberate punishment of "the enemies of the social order." Paul says, "Avenge not yourselves. Recompense to no man evil for evil," etc. It is almost incredible that you should actually apply such prohibitions to the solemn and judicial correction of public criminals. You need to have read but a little further on in Paul to find him commanding obedience to magistrates on the ground that they bear not the sword in vain, but are ministers of God, avengers to execute wrath on the guilty.

I am also rather surprised that you should fill up so much of your sermon with the old story of the brutal penal code of some centuries ago. In these days, when it is almost impossible to secure the conviction of any murderer; when, as soon as one does happen to be convicted, the judge and jury often unite in a petition for executive clemency; and when, on the score of humanity, the easiest possible mode of death has been substituted for hanging, it would seem singularly inappropriate to cite such examples of former barbarity in order to throw odium on present justice.

Let me tell you what happened in this city of Rochester a very short time ago. Two worthless ruffians engaged in a brawl in a grog-shop. One of them, already a deliberate murderer in intent, had his pocket crammed with a loaded revolver. Whether the other had a knife or not the witnesses differed, but, without any immediate peril to his own life, the first shot the other dead. The jury, under the manipulation of an adroit *avvocata del diavolo*, acquitted him on the ground of self-defense. But, with a delicate sense of something due to justice, they recommended the judge to give him an *admonition*. Judge Davy, as reported next day in the paper, admonished the assassin to "keep away from grog-shops in future, and not to carry loaded revolvers in his pocket"!

Something else followed this: viz., an attempt to get up an "indignation meeting;" which, because the murdered man was obscure and worthless, came to naught. But do you see what it means? It means that, some other day, when this same or any other ruffian, encouraged by impunity, takes some valued or popular life, an "indignation meeting" will be held that *will* come to something; and what it will come to will be a formidable mob marching halter in hand (they will not wait for the nice process of electrocution) to exact the justice which the courts refuse to give.

There is plenty of wailing just now about the prevalence of lynch-law; and various remedies are proposed for the evil. A certain Southern Governor recommends a fine to be laid on any county within which a case of lynch-law occurs. Miserable trifling! Fine the unprincipled lawyer who exhausts all the arts of chicane and fraud to defeat the ends of justice. Fine the fool judge who is too weak-kneed to hold up evenly the scales of justice. Fine the muddle-headed jurymen who, under our wonderful system of jury trial, are usually the most "senseless and fit persons" to decide on evidence. An energetic invigoration of the processes of justice is the remedy for lynch-law, and the only one. The American people, as a general thing, are law-abiding and slow to wrath. They will respect the authority of the courts so long as they can have any show of getting justice by their means. When by repeated disappointments they are taught that they cannot, then, at length, they will take the matter into their own hands. The same irrepressible demand for justice that drove the sober and law-abiding people of Scotland to the irregular execution of Cardinal Beaton and Captain Porteous will organize "Vigilance Committees," and courts with the Honorable Lynch as Judge, in any State of the Union. There have been on several occasions lately distant mutterings of such thunder in this orderly State of New York. With such verdicts as that referred to above they will grow louder. Give the people reasonable protection, by means of the courts, against murderous violence, and they will remain quiet. Satisfy them that they have no such protection, and they will organize better courts for themselves; and they ought to do it. Dangerous as lynch-law is, it is better than no justice; and if our judges are not besotted by cowardice or debauched by such teaching as that of this sermon, it will become them to take notice in season.

A trial for murder with the same sort of jury, but a judge of different caliber, is said to have taken place during the last year in British Columbia. A man was tried for murdering another by sand-bagging him. The jury brought in a verdict of acquittal, on the ground of self-defense. The Judge (Sir John Bagbee, I think) said: "Gentlemen of the jury, this is your verdict, not mine. It is a disgrace to you. If repeated, it will make Columbia County an unfit place for decent men to live in. Go!"

Then, addressing the assassin: "Prisoner at the bar, you are discharged. I have nothing more to say to you; but I advise you to go and sand-bag some of the jury. They deserve it." May a kind Providence raise up some "Sir John" to preside in our courts of criminal jurisdiction!

I might take exception on several other points to the amiable fallacies of your sermon. But it is needless. I am sorry that an interesting and valuable course on sociological topics should be discredited by the intrusion of such mischievous delusions as these; and I am sorrier that a public teacher whom so many regard with love and admiration should give reason to a great many other people to count him also among the "enemies of the social State."

(Professor) SAMUEL M. HOPKINS.

Rochester, N. Y.

If the sermon which our correspondent condemns were on trial, we should accompany his letter with some of the letters we have received from other correspondents commending the sermon. As it is, we think it enough to advise the reader of this letter to turn back to The Outlook of February 29 and read the sermon which is criticised. He will then see that the sentimentalism which Mr. Hopkins condemns is just as severely condemned in that sermon, and that the preacher of it endeavored to show that the administration of redemption would be sometimes seemingly severer than the administration of justice, and would be a far more effective protection to society. We are quite willing to let the sermon and the letter stand side by side and the impartial reader form his own judgment as to the justice of our correspondent's criticisms.—THE EDITORS.

—Professor J. W. Hoffman, the well-known negro scientific agriculturist of the Tuskegee (Ala.) Institute, has been elected a member of the Massachusetts Horticultural Society in recognition of the work he is doing for the race along scientific lines, and for originating a new variety of strawberry a few years ago, now cultivated from New Jersey to Florida and along the Pacific coast. Professor Hoffman's worth has been recognized by membership in leading societies in this country and in Europe.

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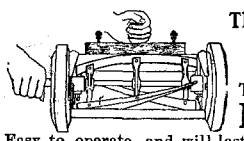

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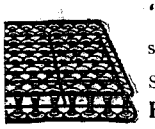

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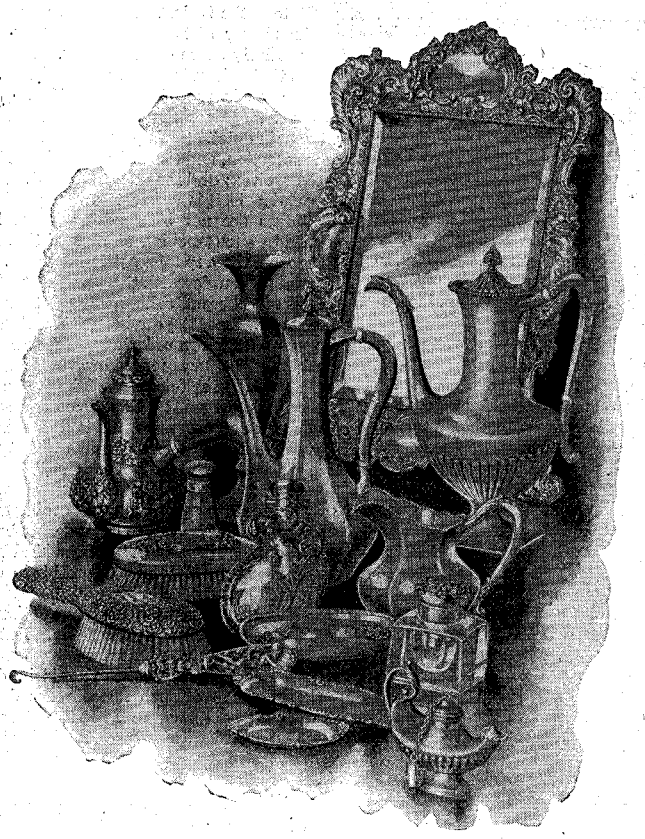

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